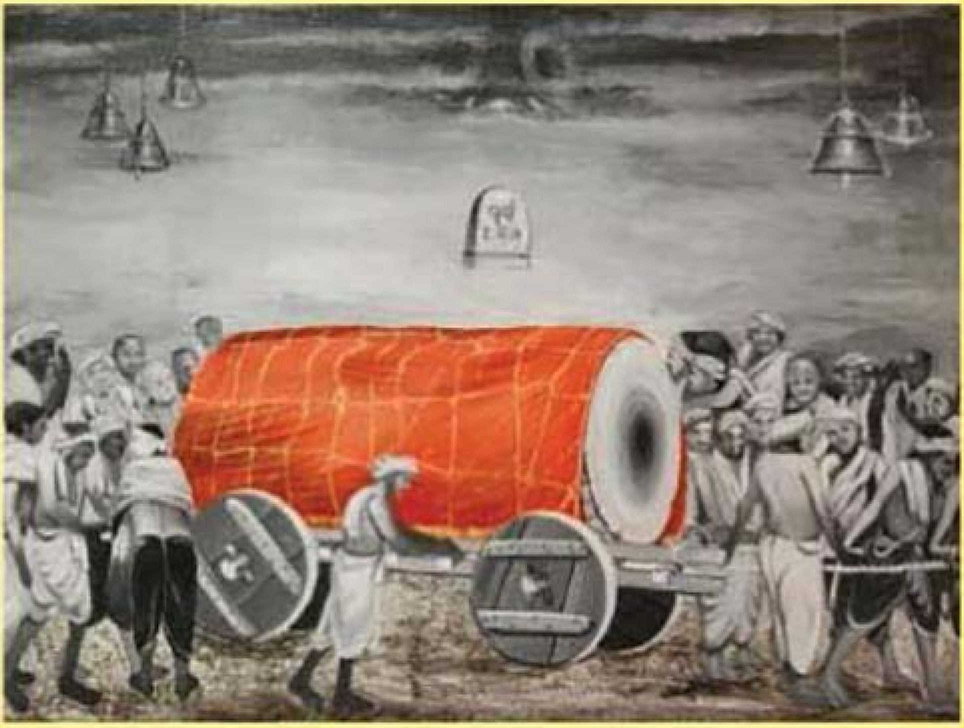

NABAKALEBARA

An Archival Document

About the book

This book is a collection of documents on the historic *Nabakalebara* festival of the *Chaturddha murtti* (four Deities) of the famous Shree *Jagannatha* Temple of Puri which attracts piligrims from all parts of the world during *Rath Yatra* (Car festival). Those who are curious to know the intricacies of *Nabakalebara* ritual which is observed in the intercalary months of *asadha* (June-July) will find the book quite interesting. It will be of special interest to scholars who are doing research on Jagannatha culture.

This document containing valuable records and reports is published by the State Archives of Odisha Government on the occasion of *Nabakalebara* festival, 2015 A.D.

Cover:

Painting of *Daru Sagadi* by Sri Tarakant Parida

NABAKALEBARA

An Archival Document

Nabakalebara: An Archival Document

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Disclaimer:
This publication is a collection of archival documents and newspaper sources on the Nabakalebara festival of the Deities of Jagannatha temple Puri. Along with the documents the philosophical implications of the Nabakalebara ritual, its ceremonial details and different records on Nabakalebara have been discussed by the board of editors. The views of the scholars do not in any way represent the views of the Government.

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FOREWORD

To the millions of devotees in Odisha and all around the globe, the grandest of all festivals of *Mahaprabhu Shree Jagannatha* (Lord of the Universe) is the unique and elaborate, *Nabakalebara*. It is during this months-long mega-spectacle, pilgrims and visitors throng the holy city of Puri, one of the four cardinal centres of Hindus *(Chaar-Dhaams*) to seek blessings of the deities, Shree Jagannatha, Lord Balabhadra, Devi Subhadra and Lord Sudarshana collectively known as *Chaturddha- murtti*. Ritualistic traditions of Shree Jagannatha temple are so diverse and complex; I have experienced it closely having the privilege of working in the 12th Century shrine as its Chief Administrator between 2012-14.

Nabakalebara has a long history, as revealed from the temple chronicle, *Madala Panji*. Few sources cite 1575 AD as the commencement of *Nabakalebara* rituals. However, authentic physical records are available since the early part of nineteenth century describing this mega event. The Department of Culture, Government of Odisha took the lead in putting all such credible documents, available in bits and pieces as well as in documentary forms. Odisha State Archives that houses hundreds of thousands of precious records became the pivotal point to bring all such relevant papers relating to the *Nabakalebara* festival in the last two centuries and this has culminated in this Collector's item.

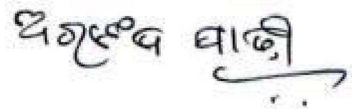
I'm indeed privileged to lead a very erudite team of experts in the field to edit this document. I can but inadequately express my grateful thanks to Dr. Mahesh Prasad Dash, Prof. Raj Kishore Mishra, Prof. Atul Chandra Pradhan, Dr. Kailash Chandra Dash, Dr. Bibekananda Das and Dr. Bhagyalipi Malla for their very skilful compilation of this volume. Support extended by the Superintendent, Odisha State Archives and her team, namely, Dr. Sk. Soleman Ali and Sri Prasanta Kumar Mohakud are sincerely acknowledged. The ex-Director, Sri Sushil Kumar Das deserves a special mention in

preparation of this document, who co-ordinated activities during the start of the project.

Sri Ranjit Kumar Mohanty, present Director also helped at each stage, especially in getting the document printed on time. Sri Ashok Chandra Panda, Hon’ble Minister, Tourism & Culture; Sri Gokul Chandra Pati, Chief Secretary; Sri R. Balakrishnan, Additional Chief Secretary, Finance Department gave guidance at each stage and encouraged the team with their moral support. Special thanks are due to Sri Asit Tripathy, Principal Secretary, Home Department for making available the Inquiry Commission report relating to 1977 *Nabakalebara* festival.

The Director, Printing, Stationary and Publication, Madhupatana, Cuttack readily agreed to print the document within the shortest possible time and our sincere thanks are due to him. We also place on record our gratitude to the individuals and institutions, namely, Shree Jagannatha Temple Administration, Puri, Odisha State Museum, Bhubaneswar and I & P.R Department, Government of Odisha who provided valuable records and photographs for compilation of this edition.

The editorial team earnestly hopes that ‘*Nabakalebara: An Archival Document*’ will be a very good source of authentic materials relating to the mega ritualistic event and prove useful to students, researchers and enthusiasts on Jagannatha Culture.



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Department of Tourism & Culture
Government of Odisha

Bhubaneswar
July 04, 2015

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INTRODUCTION

Puranic myth, living legends, temple tradition and brahmanic ritualization have transformed the presiding Deities at Pursottama-Jagannatha-Shrikshetra-Nilachala-Puri in Odisha into a mysterious Brahman (the primordial unmanifest cosmic consciousness to an embodied and perceivable and qualified Brahman in the sanctum sanctorum or *Shrimandira* in Puri *Dhama)*. In the temple terminology Lord Jagannatha, Balabhdra and Subhadra are known as the Holy Trinity and with the divine disc, Sudarshana along side Lord Jagannatha constitute the *Chaturddhamurtti*. The quadruple divine idols are but One in devotees' psyche as Lord Jagannatha. Besides the idols of Balabhadra, Subhadra, Jagannatha and Sudarshana on the *Ratnasimhasana* (the bejewelled throne) the three other icons, eg. *Shridevi* (Spouse of Lord Vishnu-Jagannatha), *Bhudevi* (Earth-goddess or Saraswati) and *Madhava* (the miniature form of lord Jagannatha-Dhadhivamana) are placed there and as such, the seven divinities are known as *Saptabaranamurtti* or *Saptadha Murtti* or the Holy Septarian One.

The Jagannatha temple is situated in the littoral town of Puri (Latitude 19^0 18'17 and Longitude 85^0 51'39), near the Bay of Bengal (earlier known as *Purba Sagara* or *Kalinga Sagara*) upon a huge sand dune or a hillock with verdant plantations which from a distance looked like a *Nilashaila* or Blue Mountain in the past. Recently Puri *dhama* has been declared as one of the heritage cities for HRIDAY under Heritage City Development and Augmentation Yojana by Govt. of India.

There are multiple inter-woven legends regarding the evolution of Lord Jagannatha. Sarala Dasa's *Mahabharata* which is

still considered a *magnum opus* of India's vernacular literature in the 15th century, gives an account of Nilamadhava alias Lord Jagannatha and his emergence in Odisha in his *Vana* and *Musali parvas or* cantos. Jagannatha in days of yore was first secretly worshipped as *Indranilamani Vigraha* who used to receive adoration from the celestial bodies in the night in a sequestered wooded niche or a cave in the Blue Hill.The tribal chief, Biswabasu happened to be present there each night. The king of Malaba (Malwa) being informed by Narada about the presence of Lord Vishnu in Utkala Desha craved for an early *darshana* of the same. He sent his Brahmin minister's younger brother Vidyapati as an emissary for first hand reporting. *Deulatola Kavyas* composed by Shishu Krushna Dasa and Nilambara Dasa give a vivid description as to how the emissary had had a visit to the forest arbour on Nilagiri to have a glimpse of Nilamadhava and how he contrived a marriage with Lalita, the daughter of Biswabasu *Shabara*. He fled to Malaba to report to the king. The king with a large retinue reached the place in the company of Narada and to his utter dismay; he found the precious idol had vanished. After a long appeal, he heard an oracle that the king could only perceive Him in the form of a floating log in the Bay of Bengal near Banki Muhana in Puri. The oracle came true. The king could retrieve the wood afloat in the sea with the help of Biswabasu in the presence of Brahma (the Creator). This floating wood, according to some scholars, is also mentioned in a Vedic hymn which is still controversial as it does not specifically refer to Purusottama of Puri. The *Skanda Purana* (13th /14th century) is silent about Lalita but describes how a massive *Ashwamedha* sacrifice was conducted by king Indradyumna and from the sacrificial fire appeared on the day of *Jyestha Purnima* an awe-inspiring image of fierce Narasingha or Nrusingha being flanked by Balabhadra and goddess Lakshmi and *Veda patta* on Narasingha's lap. The foremost image of Jagannatha is in the form of Nrusingha. The king could no more withstand it. He appealed for a peaceful form of the Divine. This sacrificial fire was said to be lit in the premises of the Gundicha

Temple, called *Mahavedi*. This Mahavedi or Antarvedi is mentioned in the Sanskrit *Mahabharata*. The momentous appearance of Nrusingha seems to be the indwelling Jagannatha- consciousness in Shrikshetra-Puri as Nrusingha is extensively invoked in Nabakalebara ritual.

By the king`s earnest appeal, God desired to be shaped in a sequestered enclosure by an adept sculptor. There are two versions regarding the time consumed for shaping the present icons. Some say the Deities were sculpted in half a day and a full night. According to the popular version, the fashioning of the images was scheduled for twenty one days. But queen Gundicha got impatient as she could not hear any sound of carpentry coming from within the enclosure.She surmised that the old carpenter (Ananta Maharana by name) would perish out of suffocation. At her command the door was forcibly made open and to her utter surprise, she found the incomplete icons which are being worshipped in the sanctum till date.

The king Indradyumna is said to have formulated multiple festivals, almost thirteen festivals in a year having twelve months. He built an exquisite temple (three kilometers south of *Mahavedi*), constructed chariots and brought these *vigraha*-s in a royal procession to the present temple. This in brief is the legendary account which has assumed a living and vibrant tradition in course of time. The children of Lalita-Vidyapati are identified as Pati Brahmins or Pati Mahapatras who enjoy the prerogative of offering *puja* to the Deities. The other lineage which descended from the tribal chief Biswabasu is the lineage of Daitas or Daitapatis who are proud of their kinship with Lord Jagannatha. They enjoy the prerogative of conducting the *Snana Jatra* (celestial bathing), the *Ratha Jatra* (the chariot festival) and the Nabakalebara or the renewal of body of *Chaturddhamurtti* including Madhava.

The Utkal Khanda of *Skanda Purana* endorses the tribal origin of worship (7th& 8th chapter). It is learnt from available records that the appellation of Jagannatha started becoming popular in place of

Purusottama probably in the 13th century A.D. Copperplate grants and and Stone Inscriptions mentioned the name of the Deity as Purusottama which was in vogue till the end of the 12th centuryA.D. In the 3rd decade of the 13th century A.D., the name Jagannatha was used for Purusottama as it expressed the kingly nature of the Deity when Anangabhima III declared himself as a deputy(*Rauta*) of Lord Jagannatha which is stated in Kurmeshwara temple inscription of 1230 A.D. .The name Jagannatha became still more popular by the time of the Ganga king Bhanudeva II. Of course, the name of Jagannatha denoting the Divine is found in Valmiki *Ramayana* where Ramachandra had advised Bibhisana to propitiate *ikshakukuladaivata Shri Jagannatha*. *Vishnupurana*, *Bamana Purana* and *Garuda Purana* have also referred to Jagannatha who is none but Vishnu, and not Shri Jagannatha of Puri in particular. In the *Vishnu Sahasranama* (occuring in the *Mahabharata*) we get 'Keshava''Narasimha'and'Purusottama'. It is quite interesting to find the name of Jagannatha of Utkal (Odisha) in some Tantrik texts like *Pithanirnaya*, *Rudrayamala* and *Tantrayamala*. *Puranas* written in Sanskrit like the *Brahma*, *Padma*, *Bruhannaradiya* and *Skanda* have made extensive references to Purusottama in Nilachala-Puri. The *Brahma*, *Naradiya* and *Skanda* are explicit about the evolution of the sacred place, fashioning of the divine images, consecratory rites and various festivals pertaining to Purusottama in Purusottama Kshetra. Murari Mishra (in his play *Anargha Raghava*) and Krushna Mishra (in his allegorical play *Prabodha Chandrodaya*), *smruti* writer Satananda Acharya have also given direct reference to Purusottama.

Now mystery surrounds the four wooden images enthroned on the *Ratnasimhasana* besides the idol of the additional Madhava. Thus, they are: Purusottama-Jagannatha, Balabhadra, Subhadra, Sudarshana and Madhava. In none of the temples of antiquity in India we find wooden images being worshipped over ages. Though there are *shastric* prescriptions for different mediums, eg., gold, silver, brass, wood, iron, gemstone, rock, sandalwood, flowers and paintings etc, in

which the divine images can be made.The Holy Trinity, Sudarshana and Vamana are all fashioned from the *neem* wood. The *neem* tree is said to be very pure and sacred. It smells sandalwood when the tree grows old.

Nabakalebara

Nabakalebara or the renewal of body of the Divine v*igraha*-s in Shrikshetra-Puri is known as Brahmotsava. It precedes the famous Ratha Jatra or Chariot Festival. Since the idols are made of wood, there is a need for change of the wooden frame prior to its inner decay and distortion. Usually it is done at intervals of eight or nineteen years, particularly in the intercalary month of *Asadha* which comprises three fortnights. Out of these three fortnights, the closing two fortnights constitute an intercalary month or *mala masa* (impure month) or *adhimasa* (leap month). All leap months have a sanctified name, *Purusottama masa*. In Odisha we count the lunar month from the succeeding day of *Purnima* (full moon) .The said lunar month terminates in *amavasya* (new moon*)*. A solar year comprises 365 days whereas the lunar year comprises 354 days. Hence, the solar year exceeds the lunar year by 11 days. According to astronomical calculation a leap month is imperative after thirty two months and sixteen days. The leap month without any intervention of *Samkranti* or Sun's transit to the succeeding zodiac sign is known as *malamasa* or Purusottama *masa*. In the twin *asadha* month, the bright fortnight of the first *asadha* and the dark fortnight of the second *asadha* constitute the special *malamasa*. Nabakalebara or fashioning of images in the *Nirmana Mandapa* in Koili Baikuntha takes place during the first dark fortnight which is *shuddha* or pure fortnight. This calculation finds a mention in an unpublished manuscript, *Purusottama Mahatmya* by Bipra Jagannatha Mohapatra. It is worthwhile to mention here that the legendary king Indradyumna conducted the first Nabakalebara Jatra in intercalary *Asadha*.

We have no clear and authentic records of celebration of Nabakalebara prior to the commencement of the British administration in Odisha in 1803. There were some occasions when Nabakalebara was held in the absence of twin *asadha* because of certain exigencies. One of the prime causes was the aggression of non-Hindu rulers who were covetous of the amassed wealth of the Jagannatha Temple. History records the plundering activities of some Afghan and Mughal commanders who frequently tried to loot, distort and desecrate the images in the Temple. Odisha lost its independence in 1568 AD, with the death of Mukunda Deba in a fight with Bengal's Sultan Suleiman Karrani. During the aftermath of defeat a fanatic Afghan named Kalapahada attacked the temple, took away with him the Divine idols and burnt them near the bank of the river Ganges. According to a tradition probably the invader could not escape divine wrath and succumbed thereafter. One Odia devotee, Biser Mohanty by name who followed the Afghan invader in disguise is said to have retrieved the *Brhama Mani* or the jewlled Brahma or life-substance from the half-burnt images, and quite surreptitiously reached Kujanga as a vagrant chanter of god's glory. Kujanga (now in Jagatsinghpur district) was not then within the domain of Afghan rule. Almost seven years after, the King of Bhoi dynasty Ramachandra Deba-I got to know about the event. He brought the *Brahma* or life substance from Kujanga, reconstructed the images and inserted *Brahma* therein and finally reinstalled them on the *Ratnasimhasana* in Puri. This historic event is said to have occurred in July 1575 A.D. as per the *Madalapanji* and *Chaini Chakada*. But this date does not seem to be tenable as the Jagannatha temple was under the sway of Afghan rule till 1588-89 A.D. In all probability Ramachandra Deba-I reinstalled the Deities during the Mughal rule in 1590 A.D. after conducting the Nabakalebara. He earned the epithet of *Dwitiya* (second) Indradyumna. According to *Madalapanji* (the temple chronicle) the Nabakalebara took place in 1733 A.D. during the invasion of Nayeb Nazim Taki Khan. During the Maratha Period Nabakalebara

ceremony was probably held on three occasions, eg. 1752, 1771, 1790 A.D. During the British regime we have adequate documents and reportings about the Nabakalebara festival. This book attempts to bring to light some important archival documents for researchers on Nabakalebara.

The Navakalebara was held successively in 1809, 1828, 1855 and 1874 A.D. In 1893 A.D. a partial Nabakalebara was held because of paucity of resources. This partial Nabakalebara is known as *Shri Angaphita* when the outer wrappings are replaced by newer ones. In the twentieth century, the festival took place in 1912, 1931, 1950, 1969, 1977 and 1996. In the present millennium the first Nabakalabara is scheduled for June 2015. It is also significant to mention here that the Holy Triad went underground for almost 144 years at Sonepur in western Odisha because of prevailing unrest caused by invasion of one Raktavahu as reported in *Madalapanji*. During the rule of Jajati Keshari I, the idols were traced lying distorted in a pit at Kot Samalai in Sonepur. They were brought out and the King took all pains to reconstruct a new set of Idols. He brought them back to Purusottama-Puri and reinstalled them after inserting *Vishnushila* or *Shalagrama* in Deities' naval region. (from *Madalapanji* sources).

Proceeding of Nabakalebara:

Source texts:

Banajaga Vidhi (as per *Pratistha Pradeepa)*-by Narasingha Bajapeyee (unpublished early 16th C.)

Chala Shrimurtti Pratistha Vidhi- by Gopal Bhatta (around 1540 A.D unpublished).

Indranilamani Purana (unpublished)

Darubrahma Pratishtha Vidhi

Jagannathasya Netra Pratistha Vidhi

Jatra Paddhati by Shridhara

Rajabhoga, *Madalapanji* (published)

Skanda Purana (14th century, Utkal khanda)

Niladri Mahodaya (17th century)

Bruhannaradiya Purana (about Banajaga)

Hayashirsha Samhita (Pancharatra Agama)

A book entitled *Jagannatha and the Gajapati Kings of Orissa* edited by Prof (Dr) Gaganendranath Dash in collaboration with Ranjan Kumar Das, published in 2010 has extensively dealt with Banajaga and consecration of images (Pp. 131-139). The text has been retrieved from the old palmleaf manuscripts written in archaic Odia character.The author has referred to Bidyakara *Bajapeyee Paddhati w*hich mentions that Jagannatha's shape should be circular like a disc, Balarama's conch shape, Subhadra's shall be that of a lotus whereas Sudarshana's that of a mace.

Fifteen Main Features of Nabakalebara rituals:

1. *Banajaga Jatra* – Ceremonial Journey in quest of *Daru* (the Holy Tree) via goddess Mangala of Kakatapura.
2. *Mahadaru Chinhata* (Identification of the Holy Neem Tree as per the identification marks)
3. *Shabarapalli Nirmana* (Construction of a temporary shed for the Daita servitors during the fire sacrifice or Yajna in the proximity of the *Daru*)

4. (i) Placing the Sudrashana Chakra and *ajnamala* (a used floral garland of the Deity) near the *Daru* and performance of *Surya puja*.

   (ii) *Yajna Mandapa Nirmana* (Construction of sacrificial platform near the *Daru*)
5. *Bhumi Shuddhi* (consecrating the place where the chosen *Daru* stands)
   - *(i)* *Daru Snana* (Bathing the *Daru* in holy water)
   - (ii) Touching the *Daru* with consecrated gold-axe and silver axe by Bidyapati and Biswabasu respectively.
   - (iii) Felling the *Daru* with iron axe by initiated Biswakarmas (carpenters)
6. Unrequired branches and leaves of the tree are buried therein.
7. Performance of elaborate Vedic rites including secret and esoteric ritual.
8. Making *chaupata* (proper sizing) of the *Daru*
9. Carrying the *Daru* wrapped in Gitagovinda Khandua to Koili Baikuntha in a newly built cart using three locally available timebers.The cart should have four wheels.
10. Construction of Seven Temporary *Mandapa*-s or thatched houses at the premises of Koili Baikuntha for consecration of the Divine Logs collected from different places.
11. Construction of temporary *mandapa*-s are to be completed two days before the *Snana Purnima*.
    - a) *Niramana Mandapa* or *Karushala* is meant for fashioning the idols.
    - b) *Pratistha Mandapa* or *Yajna Mandapa* with four *kundas* (fire holes) for Vedic *homa* (fire sacrifice).
    - c) *Lakshmi-Nrushingha Mandapa*.
    - *d)* *Daru Mandapa*
    - e) *Sambhara Mandapa* (North of *Pratistha Mandapa* for storing articles and for *ankuraropana* or germination of specific grains.

f) *Snana Mandapa* (East of *Pratistha Mandapa*, for bathing the *Daru*-s on *Jyestha Purnima*.

g) *Adhivasa Mandapa* (West of *Nrusingha Mandapa*)

12. Biswakarma or carpenters fashion the idols as per the measurement provided to them by *Badagrahi* (care-taker of each *Vigraha*) or Chief Daitapati.
13. *Ghata Parivarttana* – Transfer of *kutastha Brahma* or the secret life substance from the old idols to the new ones which is known as *Brahamotsava*
14. *Patali leela* or Goloka Vishrama (burial of *Chaturddhamurtti*, and Madhava, respective wooden charioteers (*sarathi*) wooden horses (*ashwa*), wooden gate-keepers (*Dwarapala*) inverted parrots (*olatashua*), wooden deities around the chariots (p*arshwa devata*-s) and other used articles.
15. Obsequies or purificatory rites (*Shuddhi Kriya*) observed by the Daitapatis

Prelude to Banajaga Jatra

Day of commencement – *Chaitra Shukla Dashami* (10th day of lunar fortnight of Chaitra)

. Pati Mahapatra procures four *ajnamalas* (garlands worn by the respective Deities symbolizing their permission) and hands over each to the *Badagrahis* of the Trinity and keeps one for himself as he acts as the *Badagrahi* of Sudarshana Chakra.

- They all assemble at the *anasara pindi* (the improvised place for Deities' sojourn in the sanctum) where Bhitarachha ties *Khandua Sadhi* (red turban of about 18/ length) on the head of four chief Badagrahi-campaigners.

  Other co-follower Daitas also receive smaller *sadhis*
- A *Mekapa* servitor puts sandal paste and vermilion marks on the forehead of Daitas.
- The Party proceeds to *Jaya-Vijaya Dwara* where Bhitarachha Mohapatra presents smaller *sadhis* to Biswabasu, Deula Karana, Tadau Karana and Behera Khuntia. He also presents *patani (*new

cloth) to Padia Karana, Lenka and Biswakarmas of four respective Deities.

Acharya and other *shrotriya brahmana*-s (adept in Vedic rites) and some sepoys also join them. The Lenka servitor leads the procession with Chakra-Narayana Sudarshana Chakra. .

The party proceeds to the palace of the Gajapati Maharaja who greets and honours all servitors. The Rajaguru on behalf of the Raja invites Biswabasu, the chief of Daitas to undertake the arduous task of selection of *Daru*. Rajaguru also endorses Raja's request to act as *Acharaya* himself or his representative for performing necessary ritual.

Then the team of servitors moves to Jagannatha Ballabha Matha alongwith designated Brahmins and *Mandira Purohita* (temple priest). They take rest for a day and a half there and by midnight leave Puri and proceed towards goddess Mangala of Kakatapur by covering a distance of nearly 60 kilometers on foot with lots of excitement. Bullock-carts carrying all necessary articles follow them. While halting at two or three places midway, they finally sojourn at the Deuli Matha which is situated at a distance of three kms from the Mangala Temple at Kakatpur. The servitors of goddess Mangala greet the members of the Banajaga party and invite them to the temple for necessary ritual. There is a belief that goddess Mangala provides certain directions to Biswabasu or Badagrahi Daita or the leader of Daitas (*Dalapati*) in their dream about the probable location of designated *Daru*-s. They recite the *swapnavati mantra* (a specific *mantrik* formula) in silence and repeat the same till they receive a signal in dream.

The following signs are closely observed while selecting the *Daru* for each of the Deities.

For Lord Jagannatha –

i) The Neem tree should appear either black or deep red in colour.

ii) It should be straight at least for about 11/ or 18/ from the ground level.

iii) It should have minimum four branches.

iv) There should be a pond or river nearby

v) There should be a triangular road-crossing and hillock or a mound nearby.

vi) There should be a crematory ground in the vicinity.

vii) There should be a *Shivalaya*a or a hermitage nearby.

viii) No carnivorous fowls would build nest on the tree.

ix) It should not have been damaged by storm.

x) There should have been an anthill nearby.

xi) A cobra would be guarding the tree.

xii) Most important is that the tree should bear signs of conch or disc.

The tree for Balabhadra:

i) Its colour should be whitish

ii) There should be seven branches in a graded manner, looking like the hood of a cobra from a distance.

iii) There should be trees like *sahada* or Bel nearby.

iv) The tree should bear signs of a plough and a club

The tree for Subhadra:

i) The colour of the tree should be yellowish.

ii) It should have five branches

iii) There should be a sign of lotus on the bark.

The tree for Sudarshana:

i) The colour should be either of orange or rose.

ii) It should have three branches.

iii) It should bear the sign of *Chakra* (disc).

The entire responsibility of selection of *Daru*-s rests on Daitapati Servitors. The *Daru*-s should have at least some major signs as described above. The selection of *Daru* takes place as per a fixed protocol. First for Sudarshana, then for Balabhadra, then for Subhadra and finally for Lord Jagannatha.

Important rites conducted near the Daru:

- The Lenka *sevaka* places Chakraraja Sudarshana after the place is cleaned and disinfected with cowdung (*Bhumi Shodhana*). He and the Daitas circumambulate the tree.
- The tree is bathed with 108 pitcherful water and Surya *puja* is performed.
- The *ajnamala* brought from the sanctum sanctorum is placed on the tree.
- The tree trunk is covered with new cloth.
- The Daitas take rest in the nearby *Shabara Palli* (*Parnakutira* settlement, reminiscent of early tribal habitat) .
- The brahmins perform Vedic fire sacrifice and exorcise evil spirts, besides they conduct other secret rites.
- The *Yajna* continues for two days. Lord Nrusingha happens to be the master of *yajna*. Besides, other divinities are also invoked. They are: Devi Durga, Varuna, Ten Digpala-s, Ganesha, Kali, Saraswati, Bhairava, Kshetrapala, Astabasu etc. Various water vessels (*Kalasa*) with consecrated water are also placed. The three axes made of gold, silver and iron, wrapped in cloth are placed on a design of eight-petalled lotus for consercration. The chief priest *(acharya)* worships the tree while chanting Sudarshana *mantra*. In the sacrificial fire he offers ghee oblations while chanting the esoteric *Patala Nrusingha* and *mantraraja* Nrusingha *mantra*.

When the *yajna* is over, Acharya, Brahmanas-s, Vidyapati (Pati Mohapatra) and Biswabasu Sevaka circumambulate the consercrated tree for seven times. The tree trunk is anointed with ghee and ashes obtained from the sacrificial fire. Then an image of an upturned man (as in somersault) is drawn on the trunk of the tree, The trunk is covered with white cloth amidst chanting of Narayana, Vishnu and Basudeva *mantras.* It is followed by offering of *bhutabali* (vegetarian offering to elemental spirits) to propitiate all impeding unseen spirits or disembodied souls. . A pumpkin is placed vertically

upon four sticks and is cut asunder which symbolizes animal sacrifice. These are all secret rites.

Then the Acharya or the Chief Priest hands over the gold-axe to Bidyapati while chanting *Sudarshana mantra*. Bidyapati circumambulates the *Daru* thrice and gives three storkes to the *Daru*. Similarly the Acharya hands over the silver axe to Biswabasu to repeat the same act and finally the iron axe to Biswakarma carpenter. Brahmins chant V*ishnu Sukta* amidst musical sounds. The tree is made to fall in the north-east direction. Its unusable branches and leaves are buried there in a special pit and are levelled with soil. Then the procured tree-trunk is processed into a particular size (*chaupata*).

The sized log is covered with cloth and is carried in a specially built cart after initial consecratory rites. The log is tightly roped and pulled by devotees and Daitas and temple servitors amidst processional chant and musical sounds. On the way, the holy log is greeted and adored by thousands of people who reverentially carpet the track with new fabrics and offer various presents. In case of long distance, the Banajaga party halts at some sacred places. When this *Daru shagadi* (the cart carrying the holy log) crosses the Atharanala Bridge (on the outskirts of Puri), it stays near Alam Chandi Temple. Gajapati Maharaja and the *sevayats* of Jagannath Temple are kept informed. The king or his representative reaches there forthwith in the company of Brahmins and priests to accord a reverential welcome. If its itinerary is different, the *Daru shagadi* halts near the Nrusingha Temple (close to the Gundicha Temple) where it is accorded a royal welcome. Then the *Daru Shagadi* is pulled on the Grand Road of Shrikshetra till it reaches the Northern Gate of the Jagannatha Temple and is pulled into Koili Baikuntha premises. A strict protocol is always maintained. First to arrive is Sudarshan *Daru*, then Balabhada-Subhadra-Jaganantha *Daru*-s.Much before the arrival of *Daru*-s four separate *Daru* shelters are already constructed for storing the sacred logs separately. It is imperative that collection of *Daru*-s must be done before the *Snana Purnima* as the holy *Daru*-s need to have a celestial

bath on the day of *Snana Purnima*.The *Daru*-s are offered *puja* each day by authorized servitors.

Activities in the Mandapas : [Inner Banajaga]

As said earlier seven distinct *mandapa*-s (thatched enclosures) are already made ready in the south-west corner (*nairuta*) of Koilibaikuntha. They are *Nirmana Mandapa, Pratistha Mandapa, Nrusingha Mandapa, Daru Mandapa, Sambhara Madnapa, Snana Mandapa* and *Adhivasa Mandapa.*

Nirmana Madapa is meant for fashioning the *Chaturddhamurtti* and Madhava Murtti by Biswakarma-s under the supervision of experienced Daita Sevakas (mostly by Badagrahis). It remains functional for eleven days.

Pratistha Mandapa, otherwise known as *Yajna Mandapa* is meant for all related Vedic rites including an eleven-day long fire sacrifice. Gajapati Maharaja invites learned brahmins, just a day before the fire sacrifice, for accomplishing all Vedic rites and rituals without any omission or commission. The idol of Lord Nrusingha with his consort Lakshmi is brought by Mahajana or Pati Mahapatra servitor to *Nrusingha Mandapa*. It is of vital importance as Nrusingha happens to be the master of ceremony. Germination of seeds requires five days. The process commences on *Jyestha Purnima*. *Sambhara Mandapa* is meant for storing all *puja* articles and *ankuraropan*a.

It is to be noted here that *Pratistha karma* and *Vigraha Niramana* commence on the second lunar day of the dark fortnight of *shuddha asadha* simultaneously and continue for eleven days. Around seventy brahmins are required to perform various rites. They have different designations-*Pradhana Acharya, Upa-Acharya, Charu Hota, Samidha Hota, Nyasacharya, Brahmaa, Pustakacharya, Pracharaka, Upa-Pracharka, Rajapratinidhi, Four Veda-Hota-s, Swastivachaka, Murttidhara, Agnirakshaka, Shala rakshaka, Mandalacharya, Gita Pathaka, Vishnu sahasranama japaka etc*. The *pratistha karma* mainly centres round the *Nyasa Daru* which is used as the sealing

doors or *Brahma Kapata* of each idol during the transfer of *Brahma* from the old idols to the new ones. The *Nyasa Daru* undergoes various secret rituals. *Nyasa* is the process of charging a part of the body with a specific power of *mantra* through touch. Here the *Chaturdhamurtti* is invoked on the *Nyasa Daru*, projecting it as Adi Nrusingha (in consonance with Lord Jagannatha's first manifestation in the sacrificial fire at the Mahavedi of Gundicha Temple) and is placed on a newly built and well decorated chariot which circumambulates the main temple in the inner enclosure *(Kurma bedha)* two days before the transfer of life substance (*Brahma Parivarttana*) and the work is accomplished by Pati Mahapatra and Daitas secretly at night.

***Ghata Parivarttana* or Transfer of life substance:**

On *asadha krushna chaturdashi*, Gajapati Maharaja as the foremost servitor offers the final oblation in the sacrificial fire. The new idols are bathed in holy water and are wrapped in fine white cloth. A cloth barrier or a screen is provided and standing behind the screen, the Brahmins also consecrate the newly built idols. As per the established protocol, the idols are brought in *Pahandi* into the *anasara pindi* (Secret Altar), eg. i.e. Sudarshana-Balabhadra-Subhadra-Jagannatha by Badagrahi Daita servitors and Pati Mahapatras.The transfer of *Brahma padartha* is performed with utmost secrecy. All doors are closed, the temple premises are made vacant, temple-doors of all subsidiary deities both within the two concentric boundaries are closed. Other Daitas who are said to be the kinsmen of Lord Jagannatha wait outside the Southern Door (*Beharana dwara*) of the sanctum.

The old idols sans the indwelling *Brahma* are brought to Koili Baikuntha for burial by the Daitas. A huge pit is kept ready to put to rest each idol in well prepared bed alongwith the wooden charioteers, wooden horses, wooden *parshwa devatas*, wooden inverted parrots, wooden gate keepers, flags, *Ratha Kalasas* etc. Digging of the pit and

levelling the same are done by designated servitors known as Kothaswasian.

***Shuddhi Kriya* or Obsequies observed by the Daitas:**

The entire Daita community in Puri observes post-mortuary rites with all solemnity as per the prevailing social custom. They take bath in the Markandeya pond on the first day and the tenth day, give a fresh whitewash to their houses, discard impure articles. They also appease the Brahmins, all servitors and devotees on the 13th day by serving them with *Shri Mahaprasada* in the temple premises as per their tradition.

The fortyfive-day-long *Maha anasara* (the Valedictory Ritual)

Anasara or *Anabasara* or sojourn in a sequestered bamboo-house in the sanctum for a period of fifteen days soon after the *Jyesthi Snana or Snana Purnima* (celestial bath of the Deities on an elevated platform in the open on the fullmoon day of the lunar month of *Jyestha*, supposed to be the birth day of Lord Jagannatha) is an important part of annual ritual. The Deities like human beings fall sick on account of excessive bath, become unable to climb the bejewelled throne and hence repair to a temporary shed *(anasara gruha*) where they are treated by a temple physician. They remain on prescribed diet and shun cooked food. Various sweet and flavoured *pana* (drinks) are offered to them. After a week they recuperate their health and get ready for a triumphant ride on their respective chariots, known as *Ghosa Jatra* or *Ratha Jatra*. The *Anasara gruha* is veritably a temple as well.Such is the ritual of normal *anasara*.

The ritual of *Maha Anasara* (a lengthy *anasara* of fortyfive days) which also lasts for a month in the intercalary month (*mala masa*) of *asadha* shows some additional rites along with the existing ones. *Bamadeva Samhita* (16th Century, Chapter 15) and *Niladri Mahodaya* (17th C. Ch.4) provide some information about *anasara* ritual. This ritual is highly secret. Devotees and temple servitors other

than Daitapatis, Pati Mahapatra, Suda Suara and Datta Mahapatra are proscribed admittance to the sequestered bamboo-house or in temple parlance, the *Tatighara*. The partition wall is raised to house the Deities concealed. However, pictorial representations of the Holy Triad are exhibited near the barricade. For Balabhadra a *patti chitra* (canvas painting) of four-armed Ananta Basudeva, for Subhadra, Bhubaneswari and for Jagannatha four-armed Ananta Narayana paintings are exhibited. Close to these paintings, their respective metallic proxi-divinities are also placed on a decorated cushioned bed, eg.Nrusingha, Rama and Krushna (in front of Balabhadra), Shridevi and Bhudevi (in front of Subhadra) and Madanamohana and Dola Govinda (in front of Jagannatha).

The *Patti* paintings are venerated as *Patti Brahma* and behind the barricade remains the C*haturddhamurtti* or *Daru Brahma* with Madhava alongside. They seem to be oblivious to their enthusiastic devotees outside who remain busy in counting their days for an early *darshana*. The last *darshana* they have had on the *Snana Purnima* Day.

During the *Maha anasara*, the first month is spent in simple ritualistic *puja* and offering of flavoured drinks and fruits.The closing week of the last fortnight witnesses hectic activities inside.The wooden body needs seven layers of coating which is called *Sapatavarana* It is strange how the Deities pose themeves to be dressed up in human form! The skeletal frame gets anointed with perfumed oil and various kinds of paste at suitable intervals. Some pastes are made from sandal wood, camphor (*Karpura*), musk (*kasturi*), and quicklime (*khadi*). Other pastes are from wheat flour (*khali*) which is pasted on the Deities after the Deities are placed upright on their respective round stone blocks which is called *chakalagi*. Similarly for massaging different oils (mainly sesame) are used. One of the major oil preparations is *phulari tela* (a medicated oil), used for the Deities on the fifth lunar day. On the twelveth day two major events take place. One is *Raja prasada*. The assigned

servitors go in a procession to the Palace of Gajapati Maharaja (who is the foremost servitor) carrying with them *Chandana nirmlaya* of the Deities). Another event which takes place late night is *Pada rachana* or symbolic formation of Deities` feet. The servitors make use of long loin cloth (*gada*) and silk ropes (*ghana*) for the purpose. When the *pada rachana* ritual is on, care is taken that no sound would be audible outside, and to neutralize it, musical sound continues outside.During the last three days of the second fortnight,servitors adept in painting (Datta Mahapatra) remain busy in painting the deities deftly in various colours. Thus, the Deities are donned up majestically with bewitching eyes and flambuoyance of youth.Their *Naba Jauvana* and *Netrotsava* are thus joyously celebrated. In the night of *amavasya* the *Patti Devatas* (three paintings and seven metallic idols, unitedly known as *Dasavatara* or ten incarnations or manifestations) are removed.The *Chaturddhamurtti* now gets ready to bless the concourse of devotees irrespective of caste and creed who would be impatiently awaiting before the chariots. The *Maha ansasara* is virtually the valedictory ritual of *Nabakalebara*.

It may be mentioned here that Patitapavana idol at the entrance to the main temple also remains in *anasara* there itself and before Him is kept a painting of Ananta Naryayana. During the *Maha anasara*, the *Ratnasimhasana* remains vacant. All cooked food and confectionery prepared in the divine kitchen are offered to lord Nrusingha (*Aadi Jagannatha*), installed near the *tati-Devata*-s and re-offered to goddess Vimala in order to be treated as *Mahaprasada*.

Six *Mathas* (monasteries) play significant role during the Naba Kalebara. Jagannatha Ballabha Matha (where the *Daru*-campaigners sojourn for a day and a half), Deuli Matha at Kakatapur– (a branch of Emara Matha) where Banajaga Jatri-s sojourn, Radhakanta Matha (which arranges processional chant with musical accompaniments), Raghaba Das Matha (which provides *panti*, *bugule*, canopy etc. for 45 days), Bada Odia Matha (which provides *Phuluri* Oil, *Chaka apasara*, *Srimundi chandua*, *sarbanga chandana* etc.) and Uttaraparshwa

Matha (which provides four vesselful *pana* (drink) on the arrival of each divine *Daru* at the northern gate (*Deva dwara*) of the Main Temple. Other affiliated *mathas* also contribute their mite during the *Mahaprasada seva* on the 13th day hosted by the Daita community.

Three *upa-Jatras* or festivals of lesser magnitude are celebrated either a day or two before the commencement of Ratha Jatra. On the completion of normal *anasara* (a fifteen-day-long) or a month-long *maha anasara* secret rituals, the Deities are Exposed for public *darshana*. This event is known as *Ubha Jatra* (maiden exposure). It is followed by *Naba Jaubana Vesha when* the Deities are decked out in their splendid clothes. The day following happens to be the first lunar day of the bright fortnight of pure *asadha* month (*asadha sukla pratipada tithi*) when *Netrotsava* (Divine Eye Celebration) is celebrated. Assigned initiated servitors give final touches to the Eyes of the Deities. In case of exigency when the preceding lunar fortnight becomes less than fifteen days, the *Netrotsava* is likely to be shifted to the next day, i.e. the morning of *Ratha Jatra* as per *Bamadeva Samhita* (ch 15/ 15,62-63) and *Niladri Mahodaya* (ch 15/89)

The very sight of the lidless lustrous round Eyes (*Chakadola*) of mysterious Jagannatha heightens mirth and spiritual ecstasy of all devotees present there.

Thus the *Chaturddhamurtti* assumes *Nabakalebara* (new body), and they once more re-apperar as *Daru Brahma* to bless the human race. They remain enthusiastically seated in their majestic wooden chariots, i.e. *Taladhvaja* (Balabhadra's chariot), *Darpadalana* (goddess Subhadra's and Sudarshana's chariot) and *Nandighosa* (Jagannatha's chariot).

How can Brahman, the Deathless One, the Eternity Itself ignore His Creation? Nabakalebara is but a sportive prank of the Brahman in *Daru-sharira* (wooden body) to emphasize on Life's or Soul's immortality.

Board of Editors

Primary Sources

1805

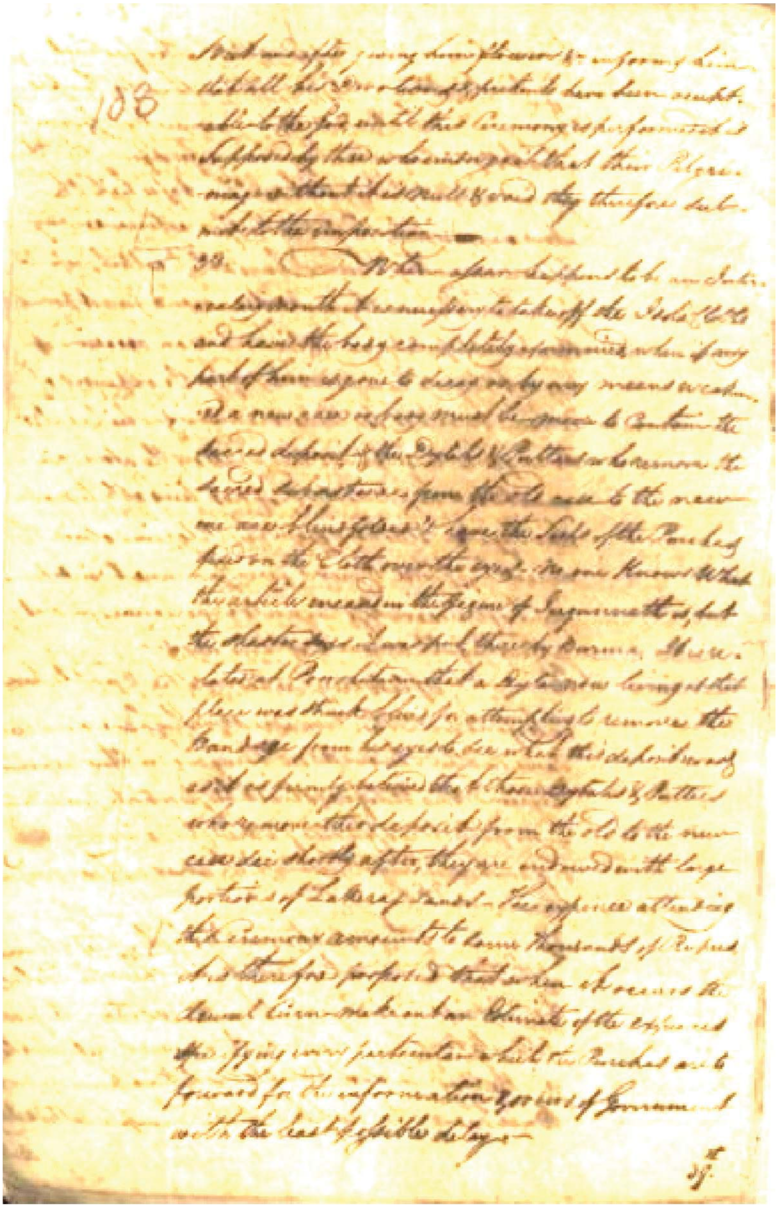
Charles Grome's Report of 1805

(Extract from Para 38 of the comprehensive report of Charles Grome, the Collector of Zilla Jugunnath, Puri on 10th June 1805)

Para 38 The ceremony of Nabakalebara has been reported by Charles Grome in his report & 10th June 1805. "When assar (asadha) happens to be an intercalary month it is necessary to take up the idols cloth and have the body completely examined, when if any part of him is gone to decay or by any means weekend, a new case or body must be made to contain the sacred deposit and the Dytahs and Putties who remove the sacred substance from the old case to the new one are blind-folded and have the seal of the purchas fixed on the cloth over the eyes". Charles Grome further reported that "the expense attending this ceremony amounts to some thousands of rupees". He therefore proposed that "when it occurs the *Deul curan* make out an estimate of the expenses specifying every particular which the *Purchas* are to forward for the information and orders of Government with the least possible delay".

(Acc. No.-7 C, Cuttack District Revenue Volume Records)

The importance of the temple of Jagannath was well known to the British long before their conquest of Orissa which is evident from the letter of Marquis of Wellesley issued on 3 Aug 1803 to Lt Colonel Campbell and John Melville wherein he gave order for the occupation of the province. Wellesley wrote. “On your arrival at Juggernaut you will employ every possible precaution to preserve the respect due to the *Pagoda* and to the religious prejudices of the Brahmins and Pilgrims”. In the eyes of Britishers the temple of Jagannath was looked upon as a prominent Hindu institution having a great political influence behind it. After the occupation of Orissa Harcourt had remarked with reference to the temple that “in a political light its value is in calculable”. The British policy towards the temple was formulated in the following years taking into account the religious feelings of the devotees and pilgrims. Therefore much attention was paid by the British authority during religions festivals of the temple.



[illegible] and after giving him flowers &c informs him
that all his [illegible] have been [illegible]
able to the [illegible] until that Ceremony is performed &
supposed by those who visit [illegible] that their Pilgri-
mage without this would be void they therefore sub-
mit to the imposition —

38. When a year happens to be an Inter-
calary month it is customary to take off the Idols' Cloths
and have the body completely [illegible] when if any
part of them is gone to decay or by any means weak-
ened a new one [illegible] must be made to contain the
[illegible] deposit of the Dytahs & Puttaus who remove the
[illegible] from the old one to the new
one [illegible] the [illegible] of the Pundas
[illegible] the Cloth over their eyes. No one knows what
this article means in the figure of Juggernauth, but
the [illegible] Bramins. [illegible]
[illegible] at Pooroosottum that a [illegible] living at that
place was struck blind for attempting to remove the
Bandage from his eyes to see what this deposit was
and it is firmly believed the [illegible] Dytahs & Puttaus
who remove this deposit from the old to the new
case die shortly after, they are [illegible] with large
portions of Lakeraj Lands – The expence attending
this ceremony amounts to some thousands of Rupees
& it is therefore proposed that when it occurs the
[illegible] make out an Estimate of the expense and
the [illegible] particulars which the [illegible] are to
forward for the information & orders of Government
with the least possible delay —

Plate 1-Para 38 of Charles Gromes Report Acc. No-7C

1828

(Letter from A. Atkinson to T. Pakenham, Commissioner, Cuttack realting to disbursement of Rs 5500/- in the purchase of certain ceremonies. 28th February, 1828)

To

T. Pakenham, Commissioner, Cuttack.

Sir

It having been reported to me by the Rajah of Khurdah and the three Parichhas of the temple of Jagannatha that three new idols are to be made I have to request that you will obtain the sanction of Government to the disbursement of 5500 rupees in the purchase of the necessary materials and in the performance of certain ceremonies.

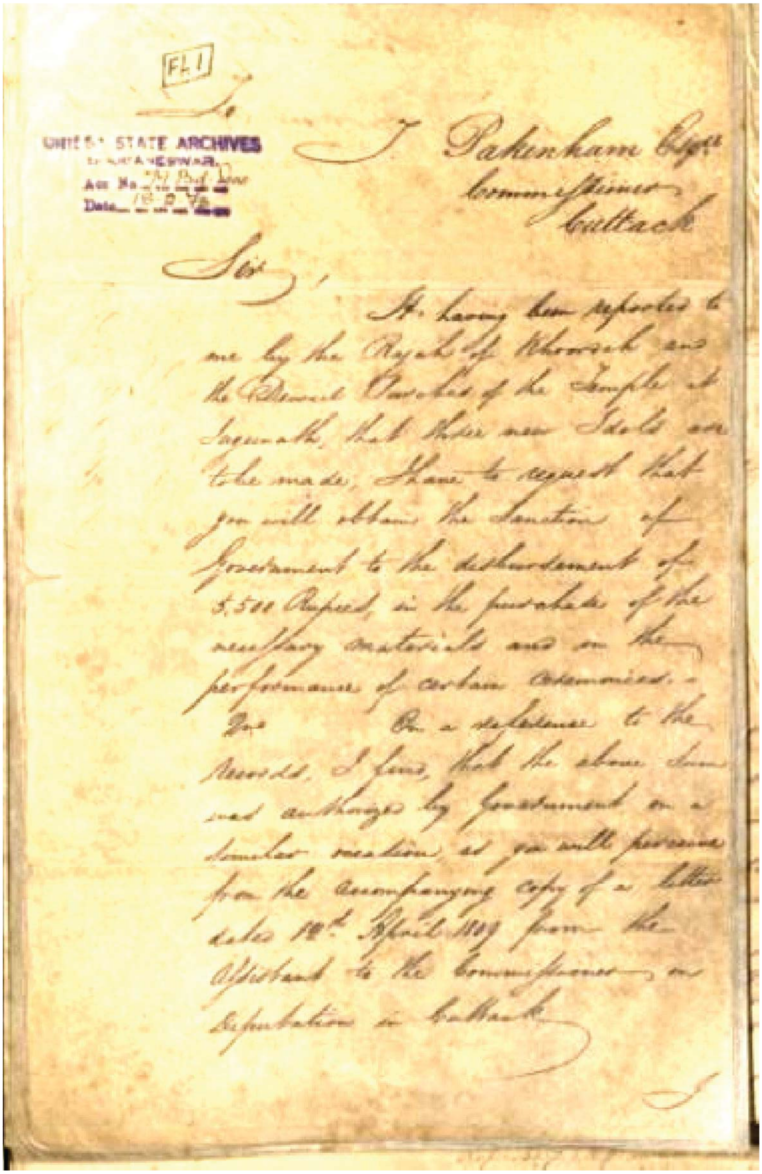
On a reference to the records, I find that the above sum was authorized by Government on a similar occasion, as you will perceive from the accompanying copy of a letter dated 12th April 1809 from the Assistant to the Commissioner on deputation in Cuttack.

I have the honour to be
for
your most obedient servant

Z. Cuttack
Collector Office
28th February, 1828

A. Atkinson

(Jagannatha Temple Loose Records)
(Acc. No.79, Bd. Doc.)



ORISSA STATE ARCHIVES
BHUBANESWAR
Acc No. 79 Bd. Doc

Fl. 1

To
T. Pakenham Esqr
Commissioner
Cuttack

Sir,

It having been reported to me by the Rajah of Khoordah and the Principal Parichas of the Temple of Jagannath, that three new Idols are to be made, I have to request that you will obtain the sanction of Government to the disbursement of 5,500 Rupees, in the purchase of the necessary materials and in the performance of certain ceremonies. –

2nd On a reference to the Records, I find that the above sum was authorized by Government on a similar occasion, as you will perceive from the accompanying copy of a letter dated 12th April 1809 from the Assistant to the Commissioner on Deputation in Cuttack

Plate 2-Correspondence related to expense of Rs. 5500 for celebration of Nabakalebara in 1828 with reference to sanction of the same amount for 1809 Nabakalebara .

Acc. No-79 Bd. Doc.

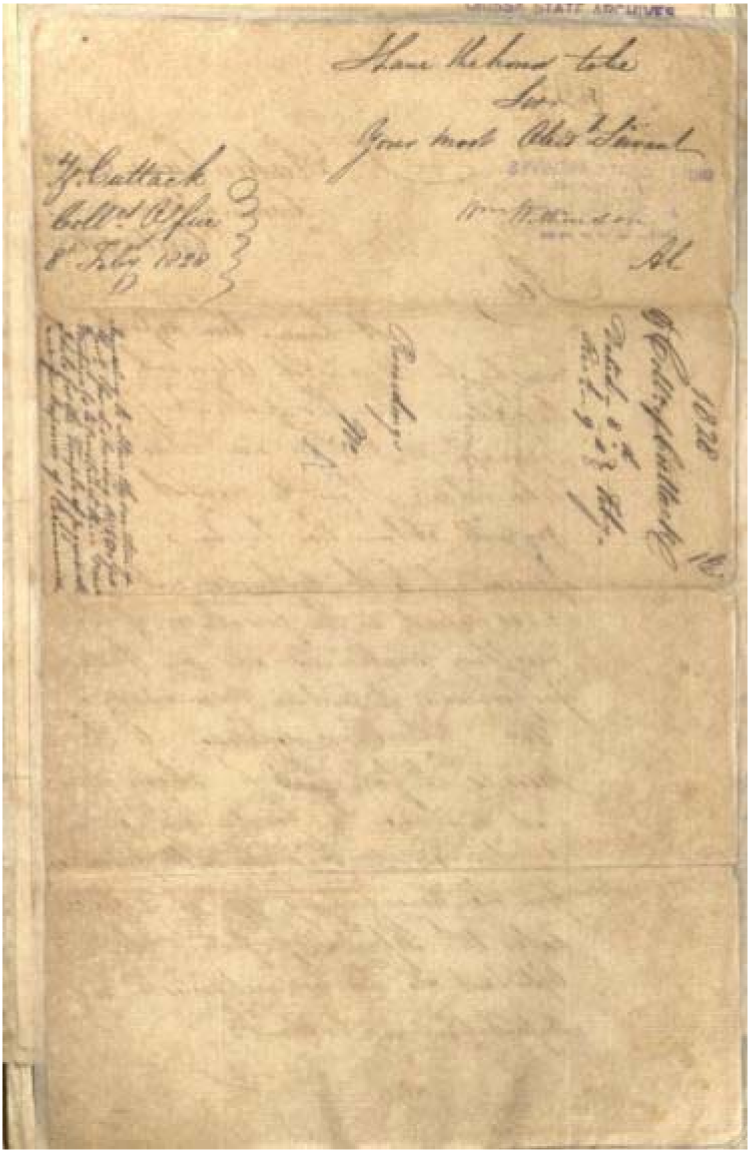

I have the honor to be
Sir
Your most Obed.t Servant

Plate 3-Correspondence related to expense of Rs. 5500 for celebration of Nabakalebara in 1828 with reference to sanction of the same amount for 1809 Nabakalebara.

Acc. No-79 Bd. Doc.

(Correspondence related to expense of Rs. 5500 for celebration of Nabakalebara in 1828 with reference to sanction of the same amount for 1809 Nabakalebara. 23rd February, 1828)

To

H.T.Prinsep,
Secretary to Government in the Territorial Department,
Fort William

Sir,

I do myself the honour to submit copy of a letter from the acting Collector of Cuttack dated the 8th instant requesting that the sanction of government may be obtained to the disbursement of Rs. 5500 in the purchase of the necessary materials for construction of three idols at Juggernath and in the performance of certain ceremonies.

2. it is already known to the Government that a fixed sum is allowed annually for the expenses of the temple at Juggernath which covers the whole of the customary disbursements. The occasion in which the additional charge has been now applied for, however, being of any rare occurrence, the charges attending it could not have been included in the estimates for the annual allowances.

The renewal of the bodies of the three idols at Juggernath takes place so often as Asarh is an intercalary month which has only happened once before or since our acquiring possession of the province and may not occur again for many years-on the last occasion of the above ceremony becoming necessary. Mr. Commissioner Butler was in the district, and in compliance with the recommendation contained in a letter from here, dated the 21st of March 1809 a sum

similar to that now applied for was authorized by Government to be disbursed.

I therefore beg to leave to recommend that the collector should be authorized to pay to the superintendent and the Dewal Parichhas, the amount of Rupees 5500 out of the surplus tax collections, in addition to the sum fixed for the annual expenses of the temple.

Yours most humble servant

T. Pakenham

Cuttack
Commissioner Office
23rd February, 1828

(Acc No.81, Bd. Doc.)

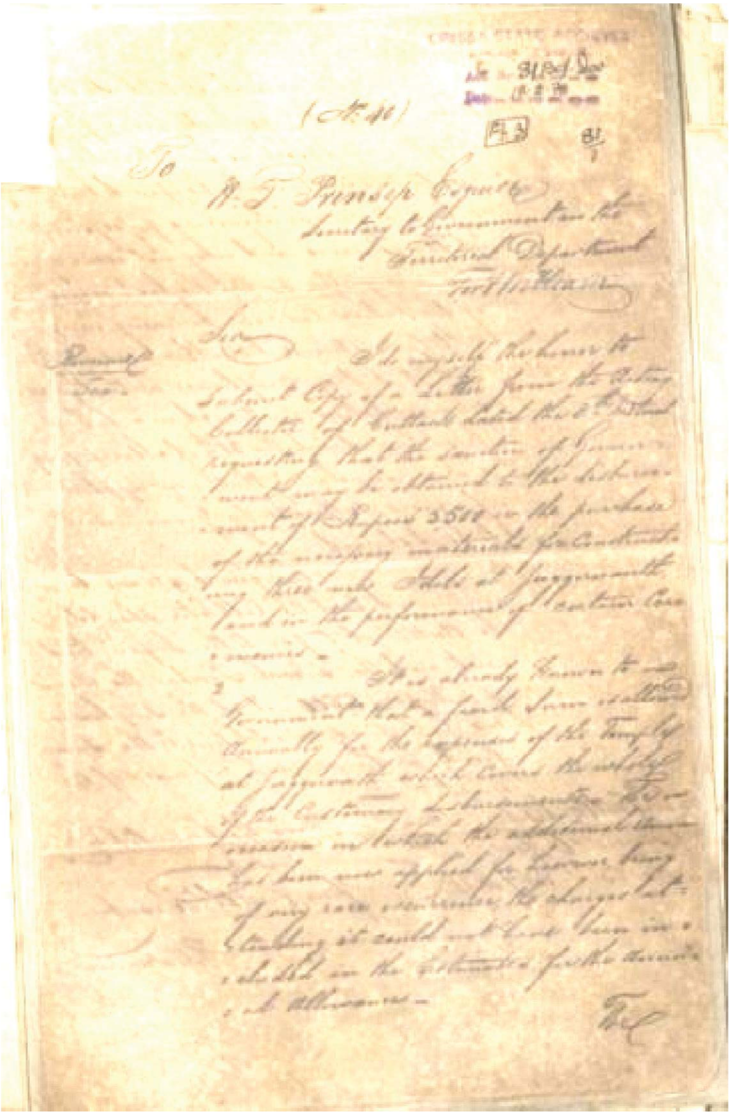
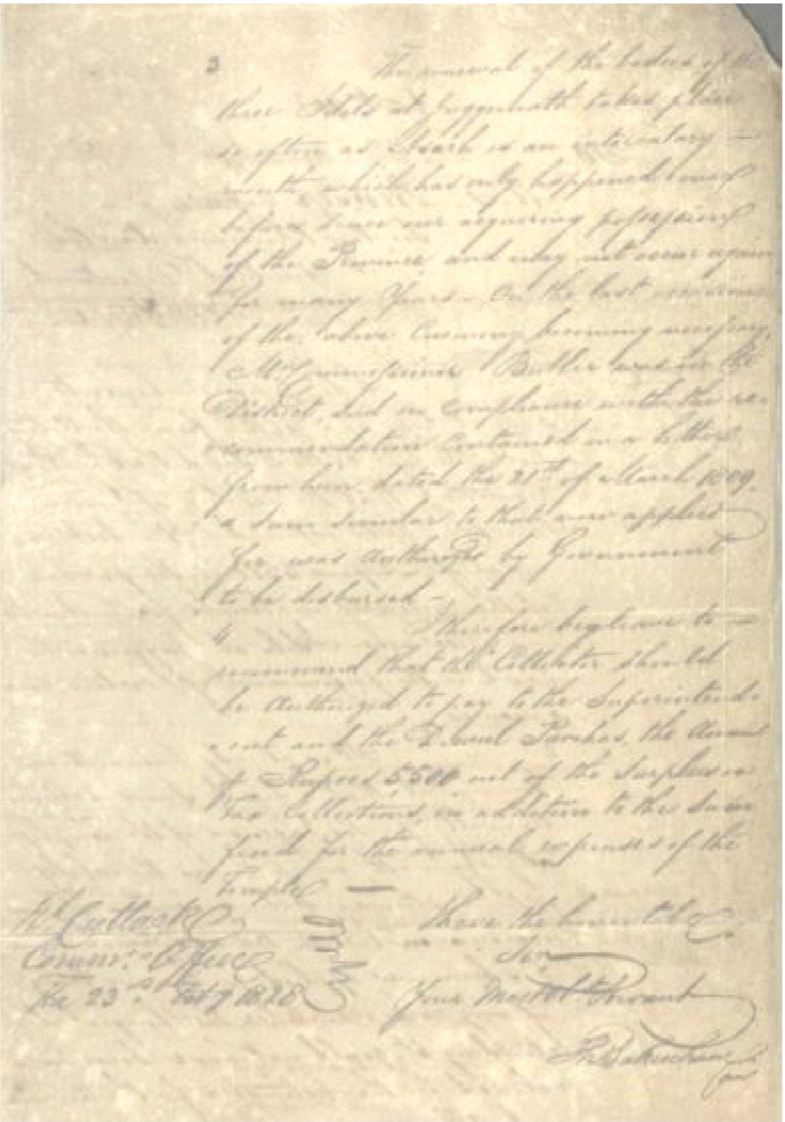


Plate 4- Correspondence related to expense of Rs. 5500 for celebration of Nabakalebara in 1828 with reference to sanction of the same amount for 1809 Nabakalebara .

Acc. No-81 Bd. Doc



3 The renewal of the bodies of the
three Idols at Juggernath taking place
so often as [illegible] is an extraordinary
event which has only happened twice
before since our acquiring possession
of the Province and may not occur again
for many Years – On the last occasion
of the above Ceremony becoming necessary
Mr Commissioner Butler [illegible] the
District, did in compliance with the re-
commendation Contained in a letter
from him dated the 21st of March 1809,
a sum similar to that now applied
for was authorized by Government
to be disbursed –
4 I therefore beg leave to
recommend that the Collector should
be authorized to pay to the Superintend-
ent and the [illegible] the Amount
of Rupees 5500 out of the Surplus or
Tax Collections, in addition to the sum
fixed for the annual expenses of the
Temple —
I have the honor to be
Sir
Your Most Obt Servant
[illegible]

Cuttack
Commr. Office
the 23rd Feby 1828

Plate 5-Correspondence related to expense of Rs. 5500 for celebration of Nabakalebara in 1828 with reference to sanction of the same amount for 1809 Nabakalebara.

Acc. No-81 Bd. Doc

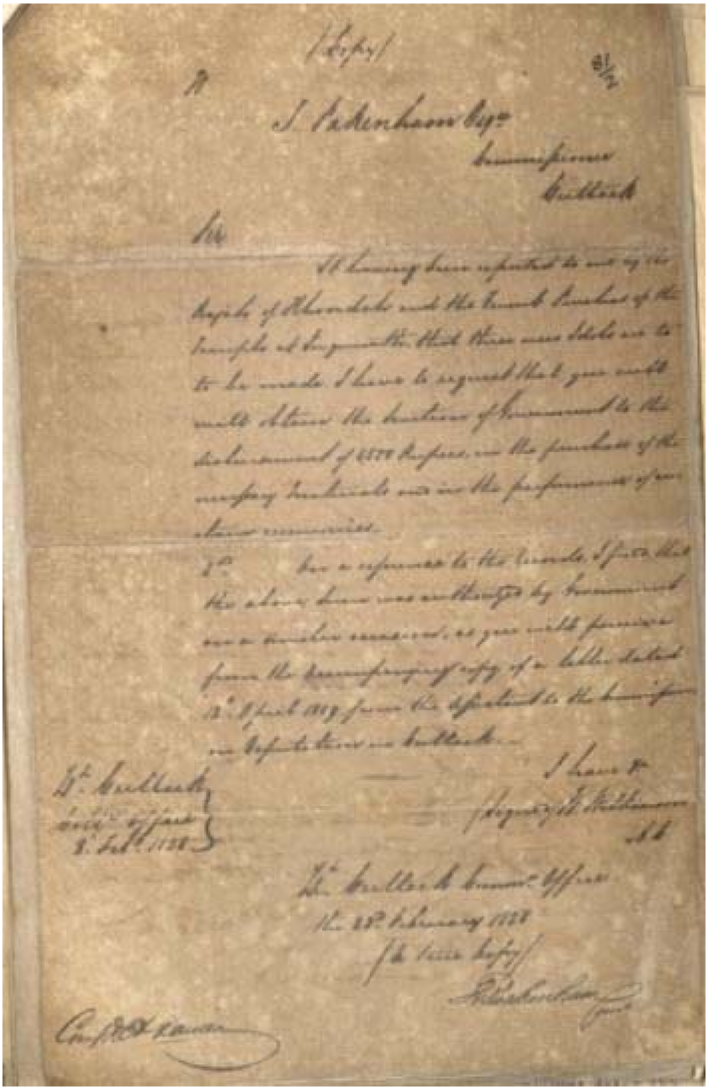


Plate 6- Correspondence related to expense of Rs. 5500 for celebration of Nabakalebara in 1828 with reference to sanction of the same amount for 1809 Nabakalebara .

Acc. No-81 Bd. Doc

1855

(Correspondence related to celebration of Nabakalebara in 1855.
18th July, 1855)

From

A.S.Anand, Magistrate of Puri, to Commissioner of Circuit, Cuttack

Puri Magistracy, 18th July, 1855

Sir,

I regret much having to report to you that a serious accident took place at the opening of the temple gates to admit the pilgrims to the shrine of Juggernauth in the morning of Sunday last the 15th instant in which 3 men and 4 women were killed as below stated-

2nd. My assistant Mr.Clarke with the town Darogah and a large body of police were in charge of the main entrance before which double barriers of the greatest strength had been erected, whilst the Deputy Magistrate and Major were posted in the temple having numerous parties of police under their orders stationed at every turning and dangerous part where the crowd was likely to be impeded by the narrowness of the way or danger might be apprehended from any other cause and I believe that every precaution in my power had been taken both within and without the building to guard against accident of any kind-

3rd. The great majority of the pilgrims this year were however upcountry men amongst whom there are said to have been upwards of 1800 sepoys and when the gates were opened these people being too impatient to enter through the doors in the barriers swarmed over them in immense numbers and made a rush at the temple gate which our police were wholly unable to resist, the foremost fell or were pushed down in the narrow passage by the multitude pressing on them behind

and I regret to say that three men and four women were crushed to death. One of the women was taken out of the temple alive but she died in the Pilgrim Hospital shortly after her arrival there-

4th. I was at the temple almost immediately after the accident and finding that the doors had very properly been closed and that we had no adequate force to resist a second rush which from the excited state of the people it was evident would have taken place if the doors were again opened and in which in all probability many more lives would have been sacrificed, I ordered that they should remain closed throughout the day and until the idols were brought out on Monday-

5th. You are aware that a new image of Juggernauth has been made this year and that in consequence the number of pilgrims has been more than double what it usually is. They have been estimated at 200000 and I donot think that there were fever in Pooree on Sunday and Monday last, and twothirds of these being upcountry men the small police force of Bengalees at my disposal was wholly inadequate to keep them under control. All my subordinates exerted themselves to the utmost but they were borne(?) down by the numbers and impetuousity of the mob which led to the catastrophe. It has been my painful duty to report.-

I have the Honour to be

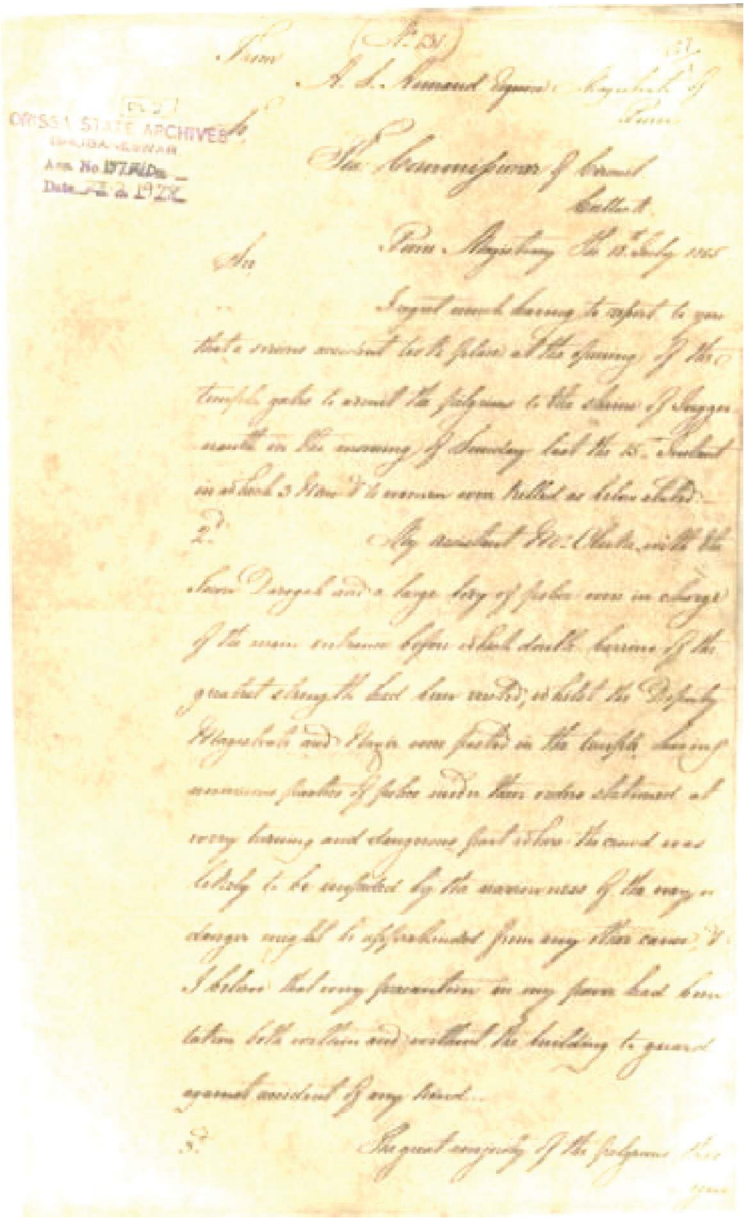
Sir,

Your most obedient servant

A.J. Anand

Magistrate

(Acc. No.157, Bd. Doc.)


No. 131

From
A. L. [illegible] Esquire Magistrate of Pooree

ORISSA STATE ARCHIVES
BHUBANESWAR
Acc. No 157 Bd. Dt.
Date [illegible] 1972

To
The Commissioner of Cuttack

Pooree Magistracy the 18th July 1855

Sir

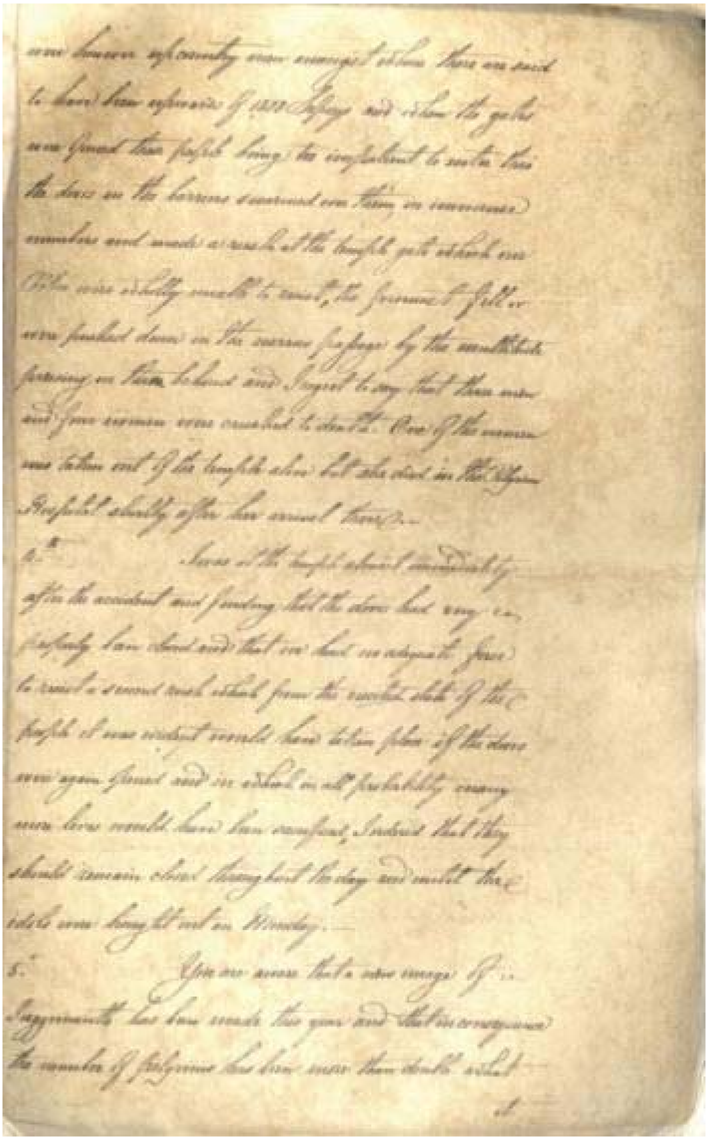
I regret much having to report to you that a serious accident took place at the opening of the temple gates to admit the pilgrims to the shrine of Juggernauth on the morning of Sunday last the 15th Instant in which 3 Men & [illegible] women were killed as below stated.

2d My assistant Mr. [illegible] with the Town Darogah and a large body of police were in charge of the main entrance before which double barriers of the greatest strength had been erected, whilst the Deputy Magistrate and [illegible] were posted in the temple, having numerous parties of police under their orders stationed at every turning and dangerous part where the crowd was likely to be confined by the narrowness of the way or danger might be apprehended from any other cause. I believe that every precaution in my power had been taken both within and without the building to guard against accident of any kind.

3d The great majority of the pilgrims [illegible]

Plate 7 - Correspondence related to celebration of Nabakalebara in 1855

Acc. No-157 Bd. Doc



were however upwards of twenty [illegible] amongst whom there are said
to have been upwards of 1800 Pilgrims and when the gates
were opened the people being too impatient to enter threw
the doors or the barriers crowded on them in enormous
numbers and made a rush at the temple gate which our
Police were wholly unable to resist, the foremost fell or
were pushed down in the narrow passage by the multitude
pressing on them behind and I regret to say that three men
and four women were crushed to death. One of the women
was taken out of the temple alive but she died in the [illegible]
Hospital shortly after her arrival there.—

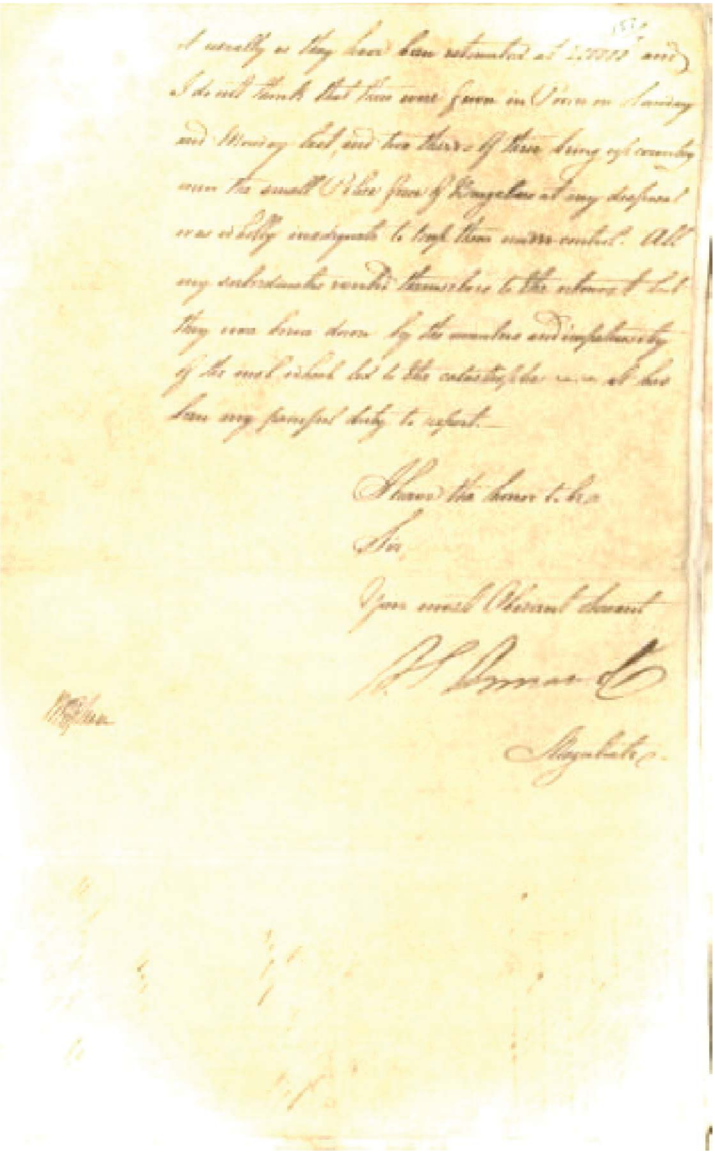
4th. Being at the temple almost immediately
after the accident and finding that the doors had very
properly been closed and that we had no adequate force
to resist a second rush which from the excited state of the
people it was evident would have taken place if the doors
were again opened and in which in all probability many
more lives would have been sacrificed, I ordered that they
should remain closed throughout the day and until the
idols were brought out on Monday.—

5th. You are aware that a new image of
Juggernauth has been made this year and that in consequence
the number of pilgrims has been more than double what

at

Plate 8 - Correspondence related to celebration of Nabakalebara in 1855.

Acc. No-157 Bd. Doc



[illegible] actually as they have been estimated at [illegible] and
I do not think that there were fewer in Pooree on Sunday
and Monday last, and two thirds of these being of country
even the small Police force of [illegible] at my disposal
was wholly inadequate to keep them under control. All
my subordinates exerted themselves to the utmost but
they were borne down by the numbers and impetuosity
of the mob which led to the catastrophe [illegible] it has
been my painful duty to report.

I have the honor to be
Sir
Your most Obedient Servant
[illegible]
Magistrate

Plate 9- Correspondence related to celebration of Nabakalebara in 1855.
Acc. No-157 Bd. Doc

1874

(Notes on Nabakalebara in 1874 found from the Board of Revenue Record on 1874.)

Nabakalebara is the periodical renewal of the wooden images Lord Jagannatha, Balabhadra, Subhadra and Sudarsana in the Jagannatha Temple. The ceremony is unique in many respects which involves a total replacement of four images after a certain period and the old images are buried under ground. The ceremony usually takes place either in the 12th or 19th year when two asadha fall.

A *Nabakalebara* ritual was held in 1874 on which a document pertaining to the ceremony is now in the collection of Orissa State Archives. The document is a note on the Nabakalebara ritual of 1874. Mr. Armstrong was the Magistrate of Puri during the period and in order to have good order, safety, convenience, health the ferry arrangement for the pilgrims was given much importance. The festival commences from 31 May 1874 i.e. from the date of *Snan Yatra*.

(Acc. No-157 Bd. Doc)

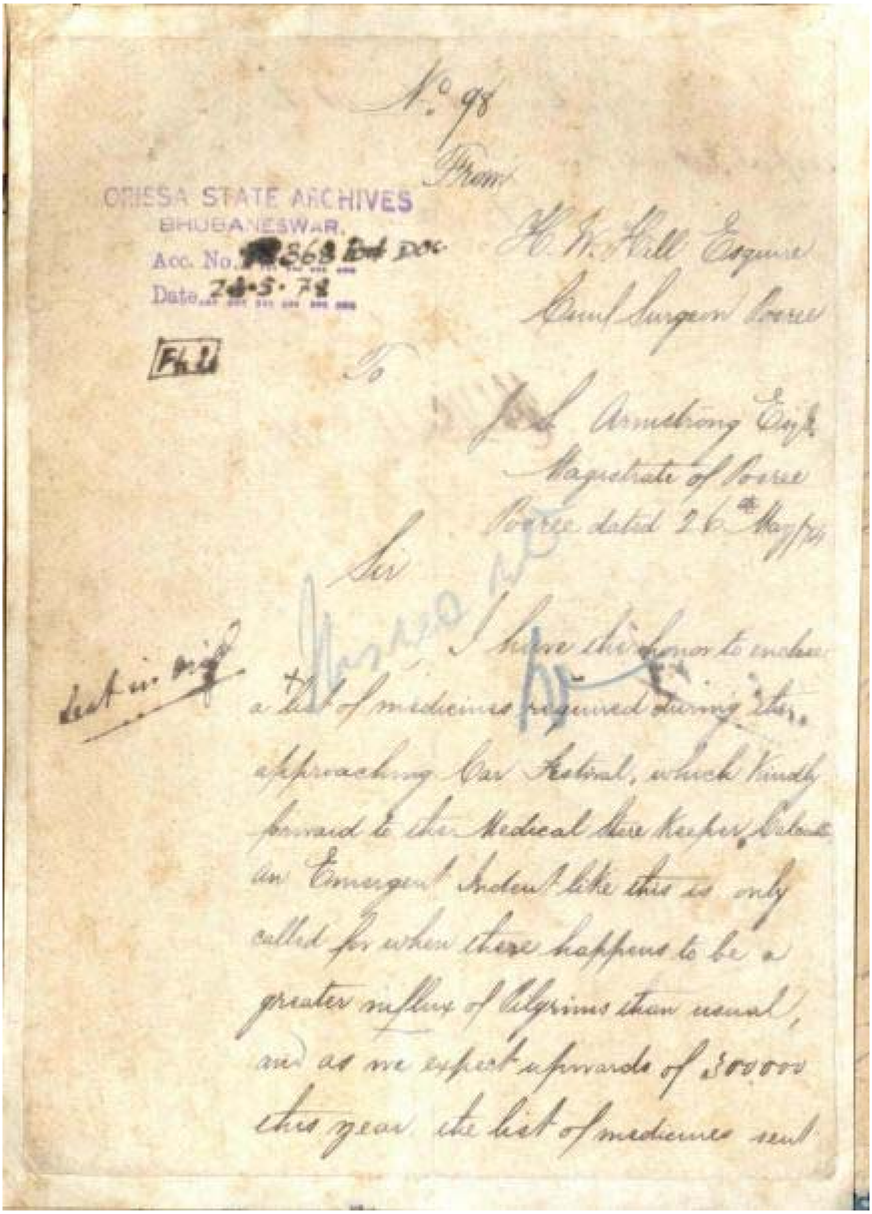
It has been reported that "on the occasion of the *Snana Yatra* or the bathing festival it is necessary to see that the *Snana Bedi* and the compound be fully cleared the day before and the preliminaries be so managed that the images be carried to the Bedi just at day light and the festival of bathing taken place at 9 am". After the bathing ceremony of the deities they are kept within and the public are not allowed to see them till the *Naba Jubana* which took place on 14 July 1874 and on the next day the car festival was held. From the day of *Snana Yatra* to *Naba Jubana* festival it took about one month and 15 days. It has been reported that "the congregation of the pilgrims will

come up to two or 3 lakhs" and for their accommodation and transport proper arrangement were made.

A descriptive list of documents surveyed and listed by the State cell of Bhubaneswar during 1982-85 have been included in the National Register of Records in Private Collection. The collection of the temple office of Lord Jagannatha covering the period 1720-1875 have been reported in the Register which includes reports, notices, expenditure – statements, agreements, parwanas, court judgment of different festivals of the temple such as *Snan Yatra*, *Rath Yatra*, and *Nabakalebara* etc. The following documents in the Register are worth mentioning.

1. Letter 8 May 1874 from T.E. Ravenshw Commissioner of Orissa Division, Cuttack to Raja Dibyasingh Dev requesting the latter to attend the meeting with Narsimha Khuntia and others to be held at Puri in connection with security arrangements during *Nabakalebara* festival of Lord Jagannatha.
2. Minutes, 19 May 1874 of discussion regarding arrangement made during the *Nabakelabara* and car festival at Puri during the year 1874.

National Register of Record No.-15



ORISSA STATE ARCHIVES
BHUBANESWAR.
Acc. No. 368 Bd Doc.

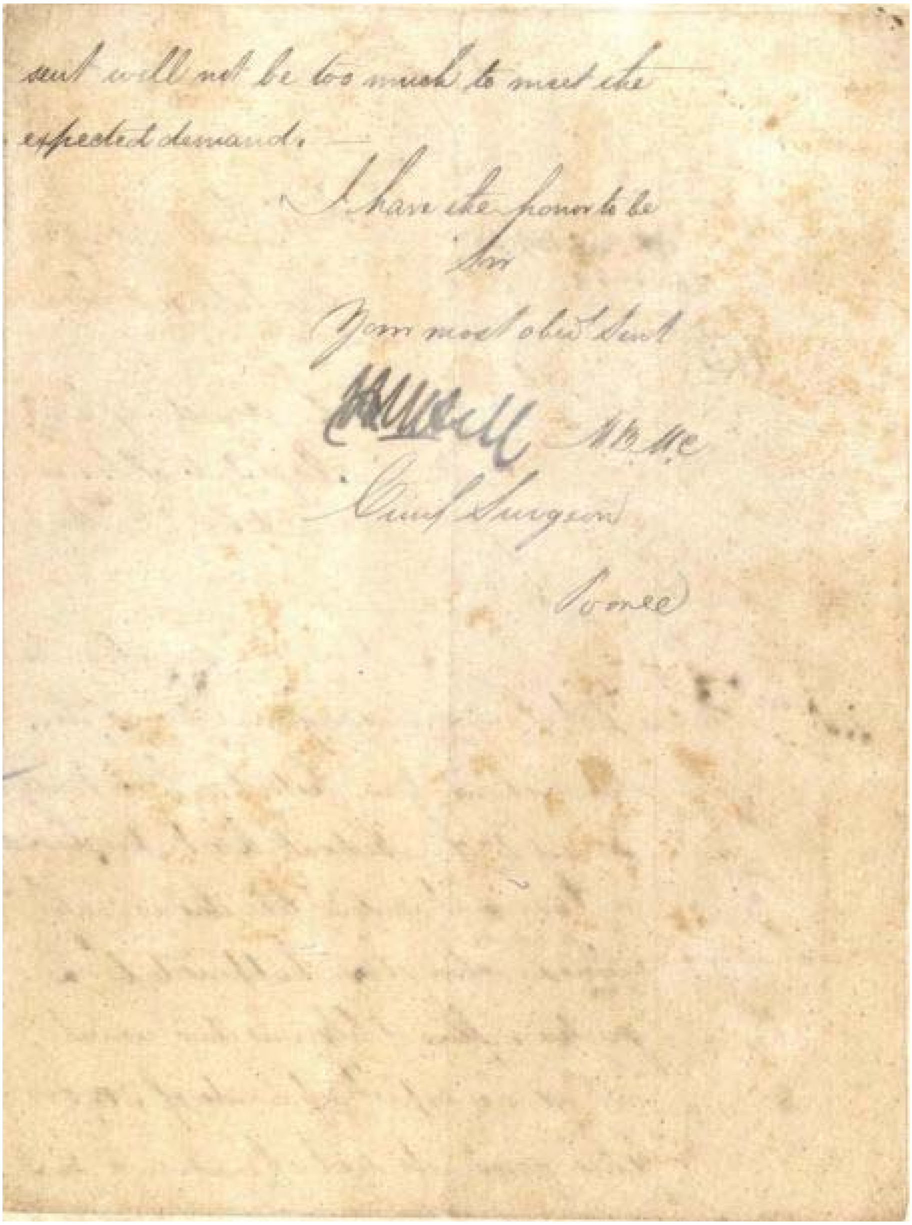
No. 98

From
H. W. Hill Esquire
Civil Surgeon Pooree

To
J. L. Armstrong Esqr.
Magistrate of Pooree
Pooree dated 26th May 74

Sir
I have the honor to enclose a list of medicines required during the approaching Car Festival, which kindly forward to the Medical Store Keeper, Calcutta. An Emergent Indent like this is only called for when there happens to be a greater influx of Pilgrims than usual, and as we expect upwards of 300000 this year, the list of medicines sent

Plate 10 - Correspondence related to celebration of Nabakalebara in 1874 .
Acc. No-368 Bd. Doc.

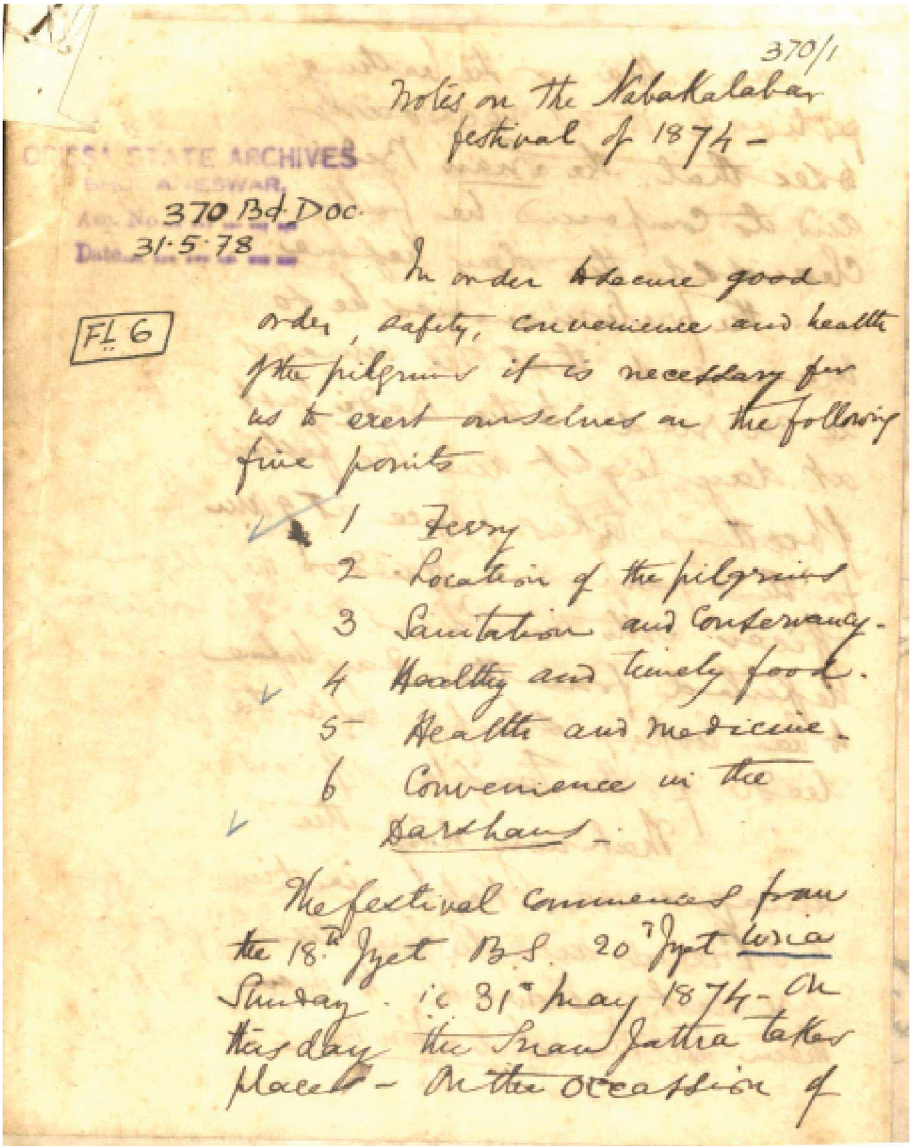


sent will not be too much to meet the
expected demand.

I have the honor to be
Sir
Your most obedt Servt
[illegible] M.D. M.C.
Chief Surgeon
Pooree

Plate 11- Correspondence related to celebration of Nabakalebara in 1874 .

Acc. No-368 Bd. Doc.



370/1

Notes on the Nabakalabar festival of 1874 -

ORISSA STATE ARCHIVES
BHUBANESWAR
Acc. No. 370 Bd. Doc.
Date 31.5.78

Fl. 6

In order to secure good order, safety, convenience and health of the pilgrims it is necessary for us to exert ourselves on the following five points

1 Ferry
2 Location of the pilgrims
3 Sanitation and Conservancy.
4 Healthy and timely food.
5 Health and medicine.
6 Convenience in the Darshans.

The festival commences from the 18th Jyet B.S. 20th Jyet [illegible] Sunday i.e. 31st May 1874 - On this day the Snan Jattra takes place - On the occasion of

Plate 12 of 22 – Notes on Nabakalebara in 1874.

Acc. No-370 Bd. Doc

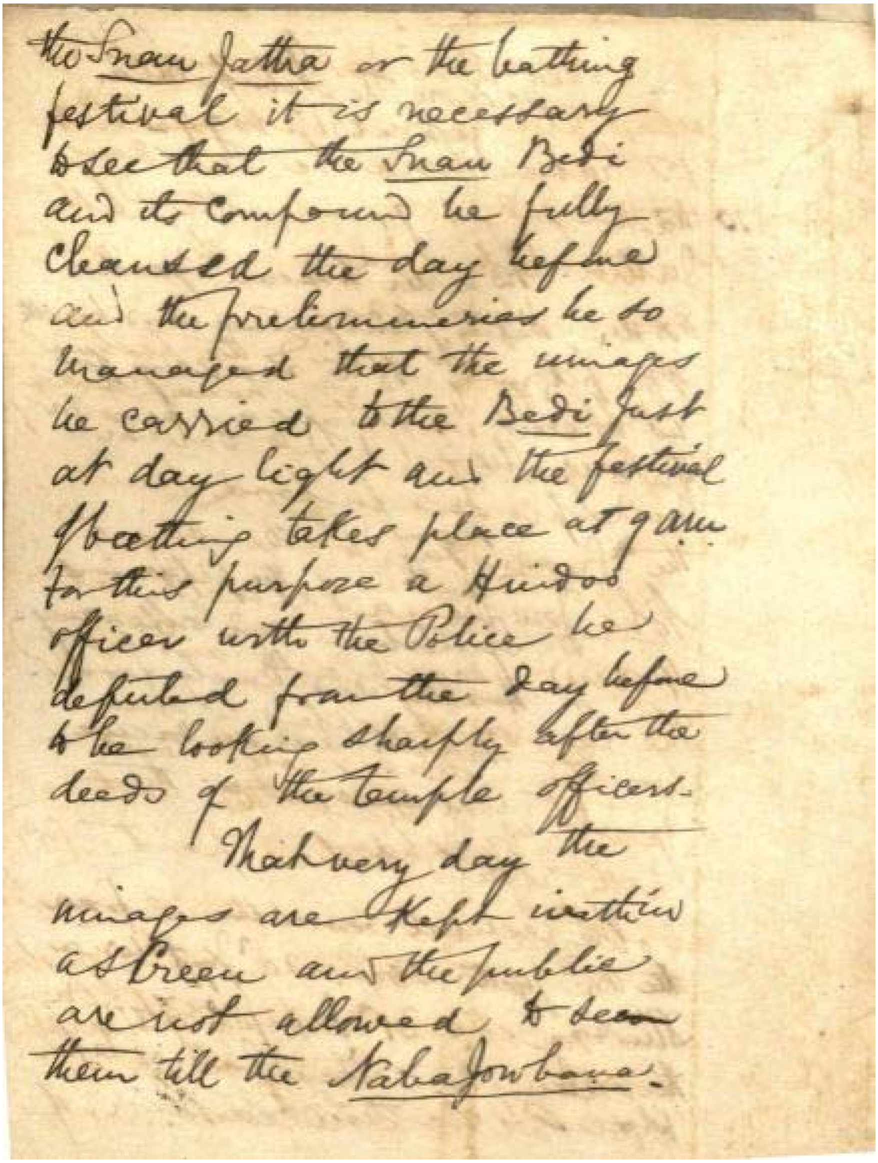
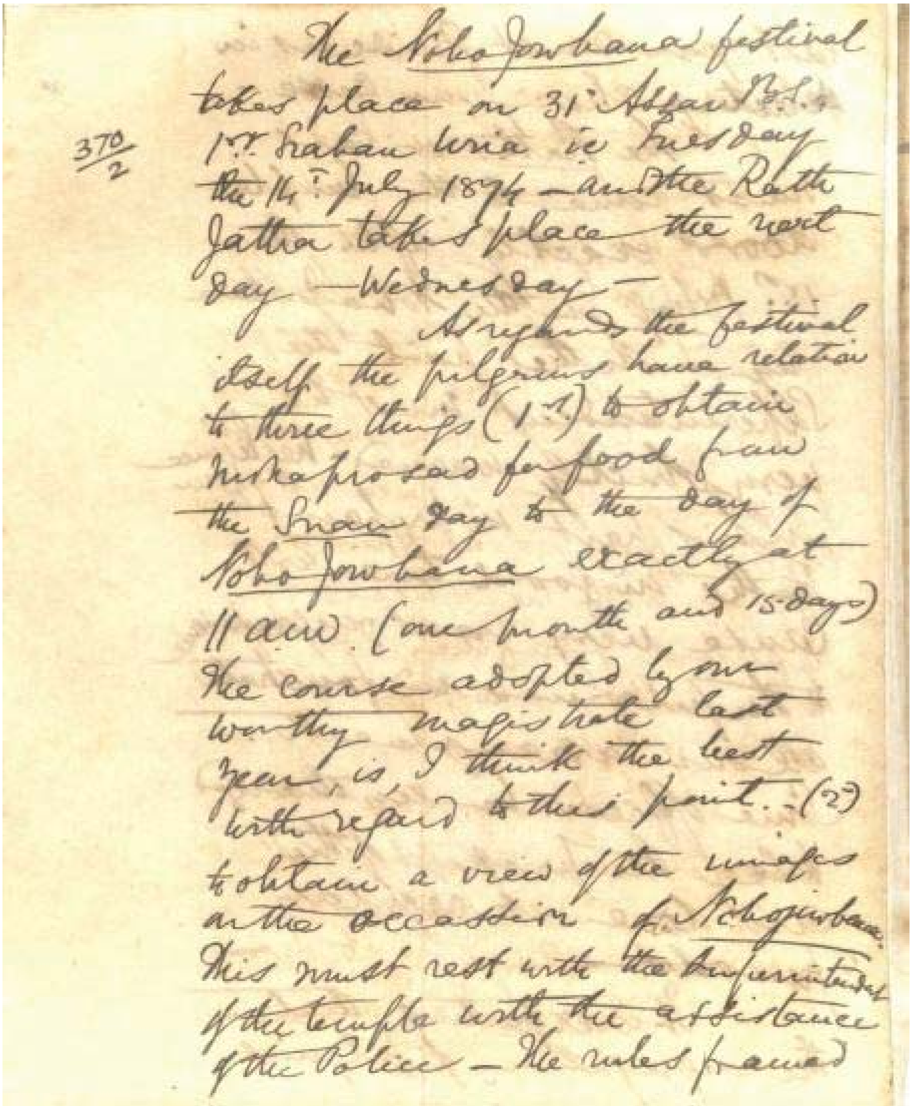

the Snan Jattra or the bathing
festival it is necessary
to see that the Snan Bedi
and its Compound be fully
cleansed the day before
and the preliminaries be so
managed that the images
be carried to the Bedi just
at day light and the festival
of bathing takes place at 9 a.m.
for this purpose a Hindoo
officer with the Police be
deputed from the day before
to be looking sharply after the
deeds of the temple officers.
That very day the
images are kept within
a screen and the public
are not allowed to see
them till the Nabajowbana.

Plate 13 of 22 – Notes on Nabakalebara in 1874.

Acc. No-370 Bd. Doc



370/2

The Noba Jowbana festival
takes place on 31st Assar B.S. &
1st Srabun Uria i.e. Tuesday
the 14th July 1874 — and the Rath
Jattra takes place the next
day — Wednesday —
As regards the festival
itself the pilgrims have relation
to three things (1st) to obtain
Mohaprosad for food from
the Snan day to the day of
Noba Jowbana exactly at
11 ann (one month and 15 days)
The course adopted by our
worthy magistrate last
year, is, I think the best
with regard to this point. (2nd)
to obtain a view of the images
on the occasion of Nobojowbana
This must rest with the Superintendent
of the temple with the assistance
of the Police — The rules framed

Plate 14 of 22 – Notes on Nabakalebara in 1874.

Acc. No-370 Bd. Doc

last year must guide us in
~~selecting~~ choosing our Course —
The Raths or Cars
must come to the temple
doors exactly after the
1st Bhog on the Naba Jowbana
Day — At this point the
Superintendent must be
very strictly warned - negligence
on his part in preparing the
Raths in good time will
cause very great inconvenience
to the pilgrims and frustrate
all our arrangements.
Some officer be authorized
to see the progress of the
cars done at regular
periods —
It is expected that
the congregation of pilgrims

Plate 15 of 22 – Notes on Nabakalebara in 1874.

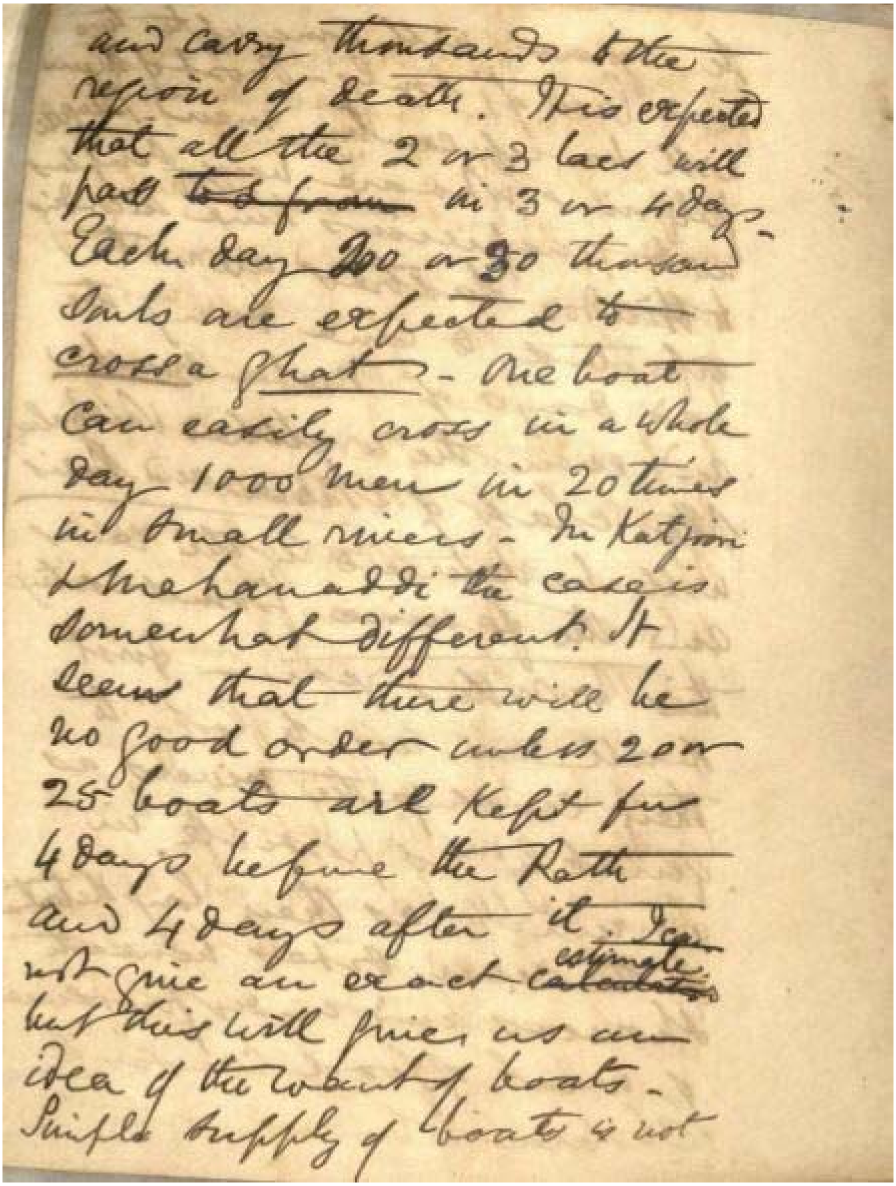
Acc. No-370 Bd. Doc

370/3

this year will come up to two
or 3 lacs of souls — Most of them
will be up country men — Bengalle
pilgrims who are very scrupulous
as to auspicious time according
to Hindoo Sastras are not
expected to come during the
bad days of Mala Masha
and even the wretched Vaishnabs
of the class of Narra and Neris
will be deterred by the rains
and the famine from visiting
this town this year — First
of all we are to look to
their crossing the rivers as
quickly as possible in
as much as their long detention
on the river sides beneath
showers and under pressure
of want of food causes the
Cholera to break out

Plate 16 of 22 – Notes on Nabakalebara in 1874.

Acc. No-370 Bd. Doc



and carry thousands to the
region of death. It is expected
that all the 2 or 3 lacs will
pass ~~to & from~~ in 3 or 4 days.
Each day 20 or 30 thousand
souls are expected to
cross a Ghat. One boat
can easily cross in a whole
day 1000 men in 20 times
in small rivers. In Katjori
& Mahanaddi the case is
somewhat different. It
seems that there will be
no good order unless 20 or
25 boats are kept for
4 days before the Rath
and 4 days after it. I can
not give an exact ~~calculation~~ estimate
but this will give us an
idea of the want of boats.
Simple supply of boats is not

Plate 17 of 22 – Notes on Nabakalebara in 1874.

Acc. No-370 Bd. Doc

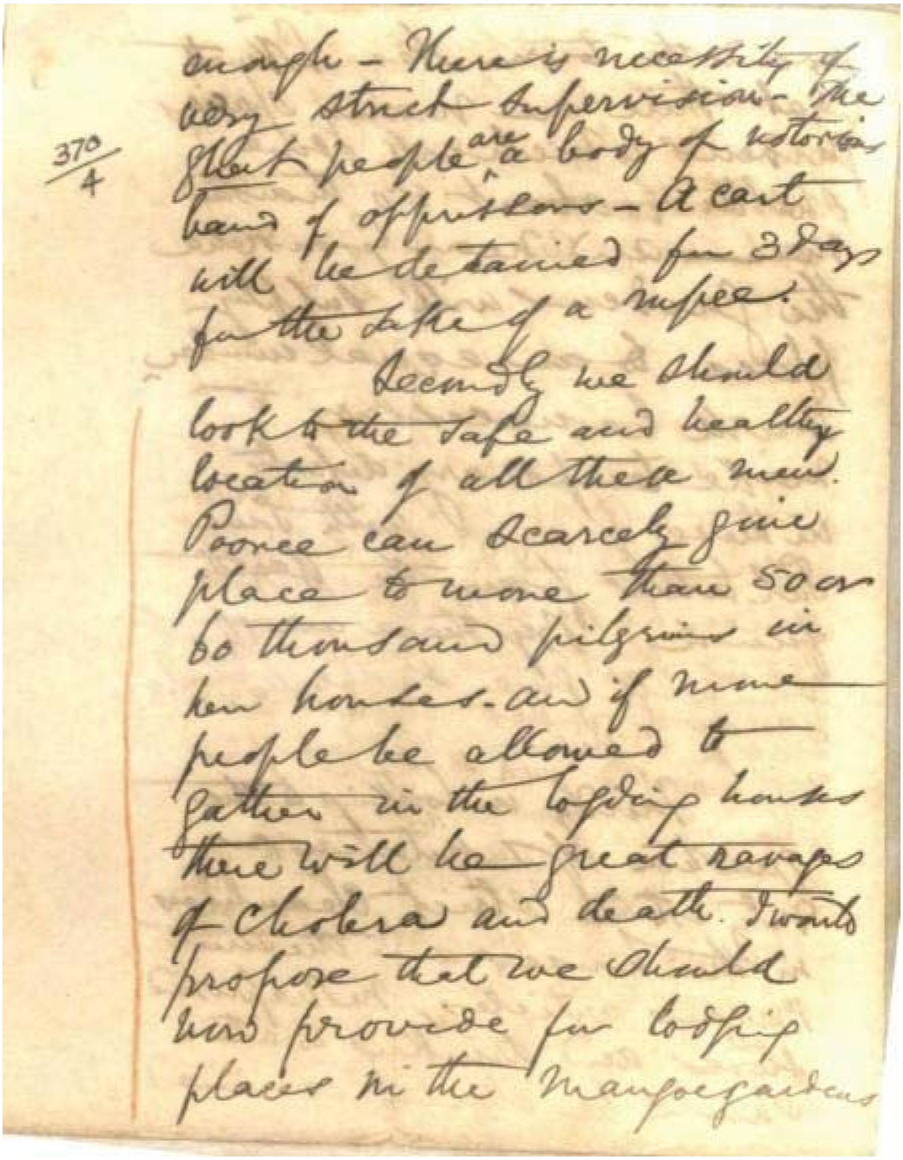
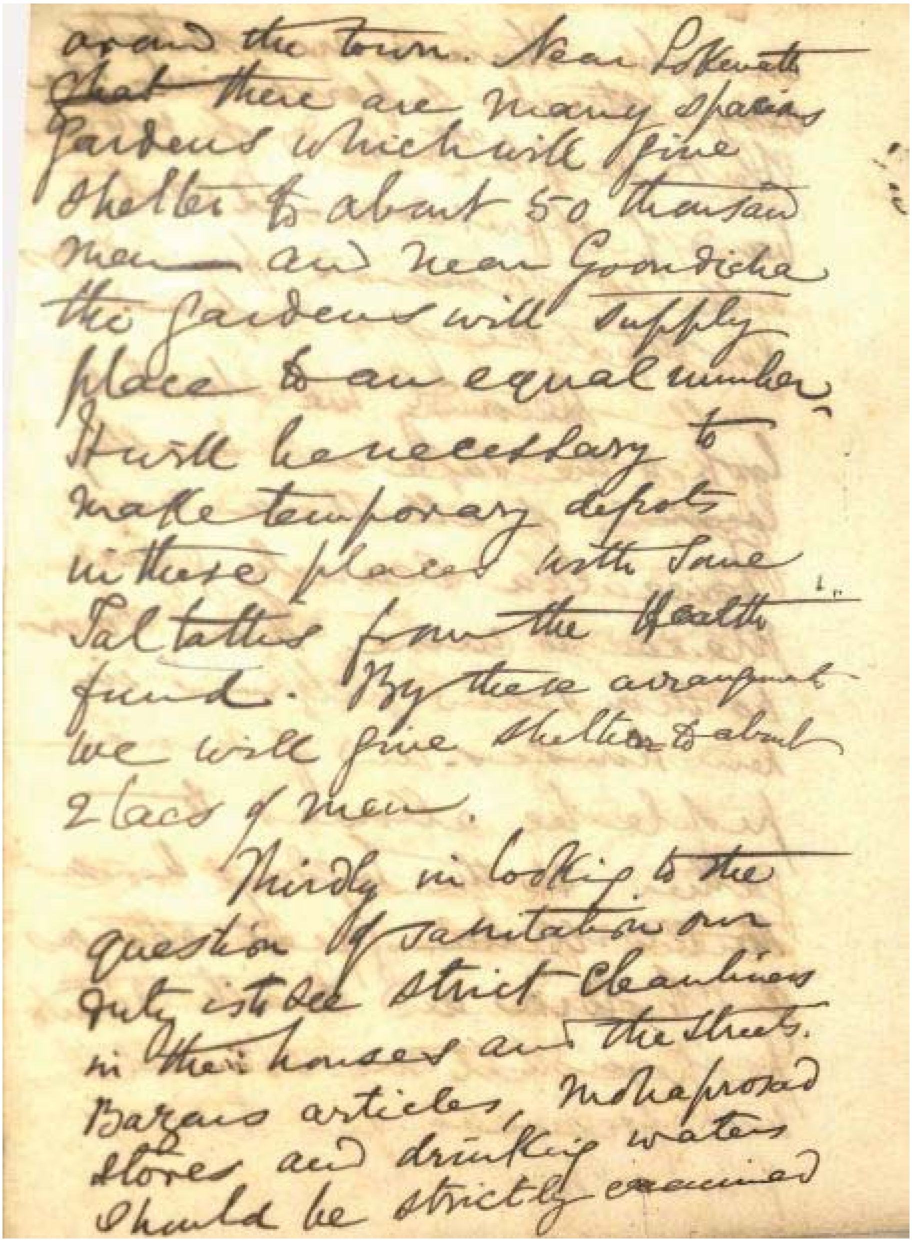

enough – There is necessity of
very strict supervision – The
370/4 ghat people are a body of notorious
band of oppressions – A cart
will be detained for 3 days
for the sake of a rupee.
Secondly we should
look to the safe and healthy
location of all these men.
Pooree can scarcely give
place to more than 50 or
60 thousand pilgrims in
her houses – and if more
people be allowed to
gather in the lodging houses
there will be great ravages
of Cholera and death. I would
propose that we should
now provide for lodging
places in the mango gardens

Plate 18 of 22 – Notes on Nabakalebara in 1874.

Acc. No-370 Bd. Doc

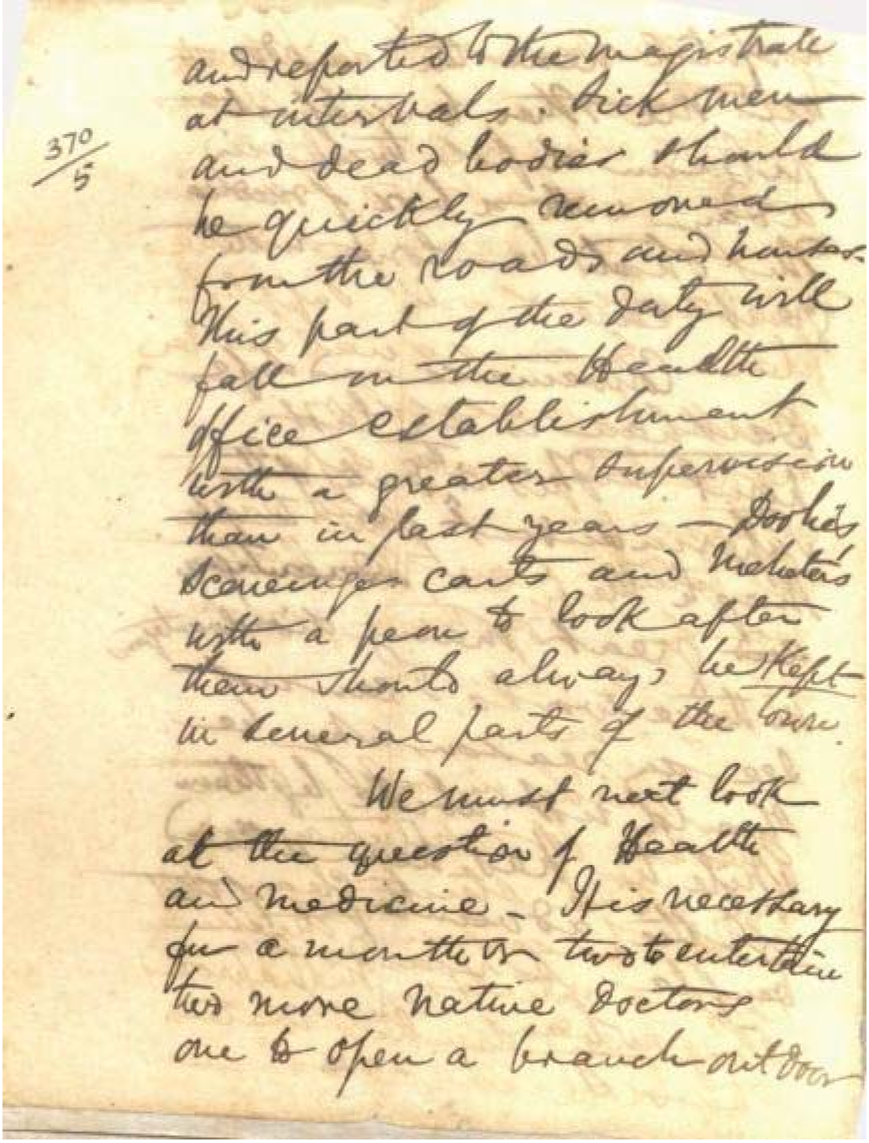


around the town. Near Lokenath
~~that~~ there are many spacious
gardens which will give
shelter to about 50 thousand
men and near Goondicha
the gardens will supply
place to an equal number.
It will be necessary to
make temporary depots
in these places with some
Sal tatties from the Health
fund. By these arrangement
we will give shelter to about
2 lacs of men.

Thirdly in looking to the
question of sanitation our
duty is to see strict cleanliness
in their houses and the streets.
Bazars articles, mohaprosad
stores and drinking waters
should be strictly examined

Plate 19 of 22 – Notes on Nabakalebara in 1874.

Acc. No-370 Bd. Doc



370/5

and reported to the magistrate
at intervals. Sick men
and dead bodies should
be quickly removed
from the roads and houses.
This part of the duty will
fall on the Health
office establishment
with a greater supervision
than in past years — Doolies
Scavenger carts and Mehtars
with a peon to look after
them should always be kept
in several parts of the town.
We must next look
at the question of Health
and medicine. It is necessary
for a month or two to entertain
two more native Doctors
one to open a branch out door

Plate 20 of 22 – Notes on Nabakalebara in 1874.

Acc. No-370 Bd. Doc

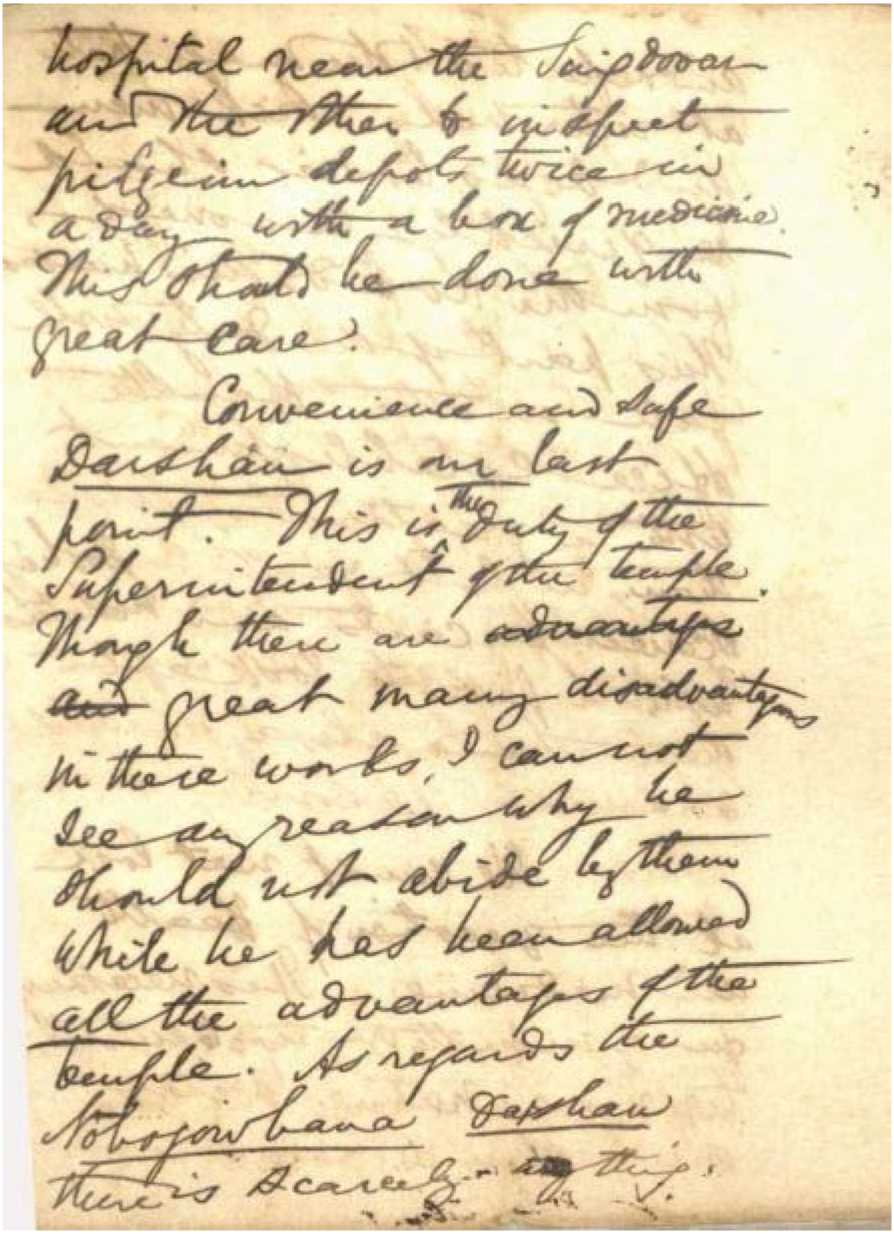
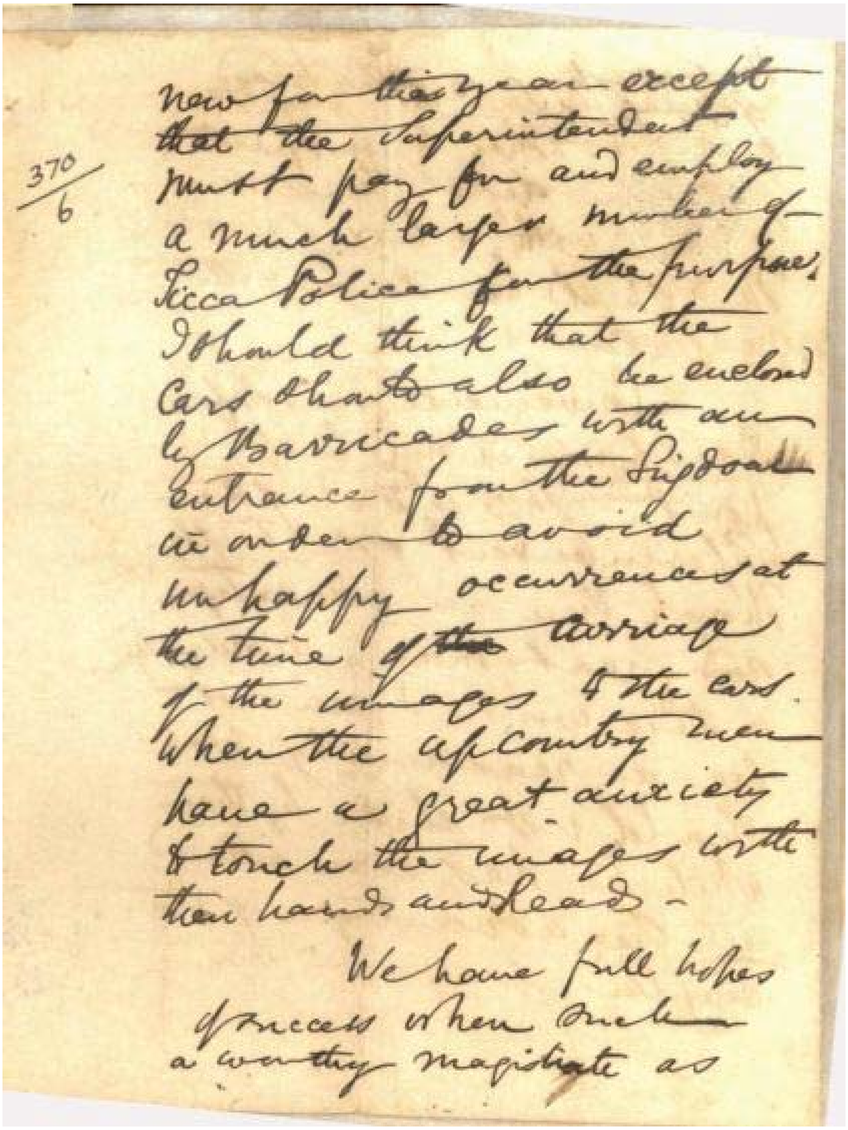

hospital near the Singdwar
and the other to inspect
pilgrim depots twice in
a day with a box of medicine.
This should be done with
great care.
Convenience and safe
Darshan is my last
point. This is the duty of the
Superintendent of the temple.
Though there are advantages
and great many disadvantages
in these works, I cannot
see any reason why he
should not abide by them
while he has been allowed
all the advantages of the
temple. As regards the
Nobojowbana Darshan
there is scarcely anything.

Plate 21 of 22 – Notes on Nabakalebara in 1874.

Acc. No-370 Bd. Doc



370/6

now for this year except
that the Superintendent
must pay for and employ
a much larger number of
Ticca Police for the purpose.
I should think that the
Cars should also be enclosed
by Barricades with an
entrance from the Singdoar
in order to avoid
unhappy occurrences at
the time of the carriage
of the images to the cars.
When the upcountry men
have a great anxiety
to touch the images with
their hands and heads -

We have full hopes
of success when such
a worthy magistrate as

Plate 22 of 22 – Notes on Nabakalebara in 1874.

Acc. No-370 Bd. Doc

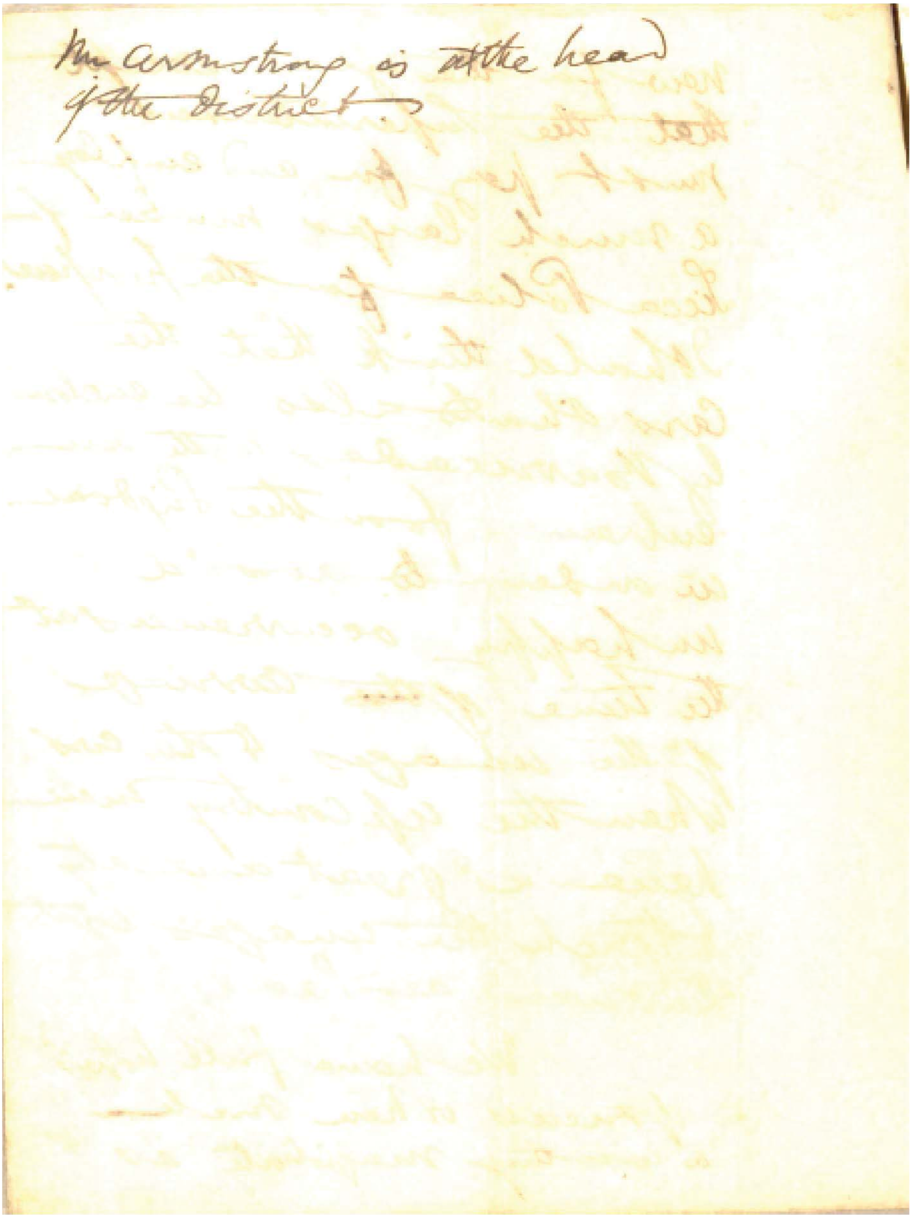

Mr Armstrong is at the head of the District.

Plate 22 of 22(a) – Notes on Nabakalebara in 1874.

Acc. No-370 Bd. Doc

(Extract news about Nabakalebara in 1874 from Utkal Deepika, an old Newspaper published from Cuttack)

Newspaper Reports

(Utkala Deepika, 1874)

June 6- A committee was set up in Puri on the occasion of *Ratha Jatra*. The names of the members of this committee and their duties are not communicated to us. As a *Nuakalebara* is to take place this year pilgrims are expected to be more. Hence it was expected that considerable attention would be given to this issue by the members of the committee.

(Utkala Deepika, 06 June 1874)

18th July- In Education Gazettee a letter is published on *Nutana Kalebara*. In the letter it is stated that whenever there is a *Nutana Kalebara*, on the *Krishna Trayodasi* the *Brahma-padartha* (life substance) is placed in the *Nabakalebara* and the old kalebara is buried. This is the rule. This year on that day the *Nutana kalebara* was not done and it was done after three days. As the *Nabakalebara* was not accomplished on the fixed day and time, *Brahma-vastu* (life substance) did not leave the old body and so did not get the new body. The writer asked the question on the death of the old image. The writer also asked on the legitimacy of *Puja* and *Mahaparasada* on that occasion. The writer therefore wanted a solution of this issue by learned men.

(Utkala Deepika, 18 July 1874)

July 25- In the previous week it was reported by us that the change of the body of Jagannatha was done on the *Amabasya* day and that it was not in the *Malamasa*. We get the news now that on that day *Amabasya* lasted for 17/41 *danda*. But the ritual of the change of the body was conducted towards the end of the night or the morning of the following day-Monday. From this it appears that this was done in the *Malamasa*. According to Deula Karana Madalapanji refers to the conduct of the ritual of the change of the body in the *Trayodasi*. Only once before that occasion the ritual of the change of the body of Jagannatha was conducted before *Malamasa*. The Maharaja of Puri reported that the ritual was done in the *Amabasya* and that this is a correct practice. But as a matter of fact after the end of *Amabasya* during the *Malamasa* it is to be conducted. Anyway after the end of Ratha Jatra Kedarnath Datta (Deputy Magistrate) would solve this problem after consulting the pundits.

(Utkala Deepika, 25 July 1874)

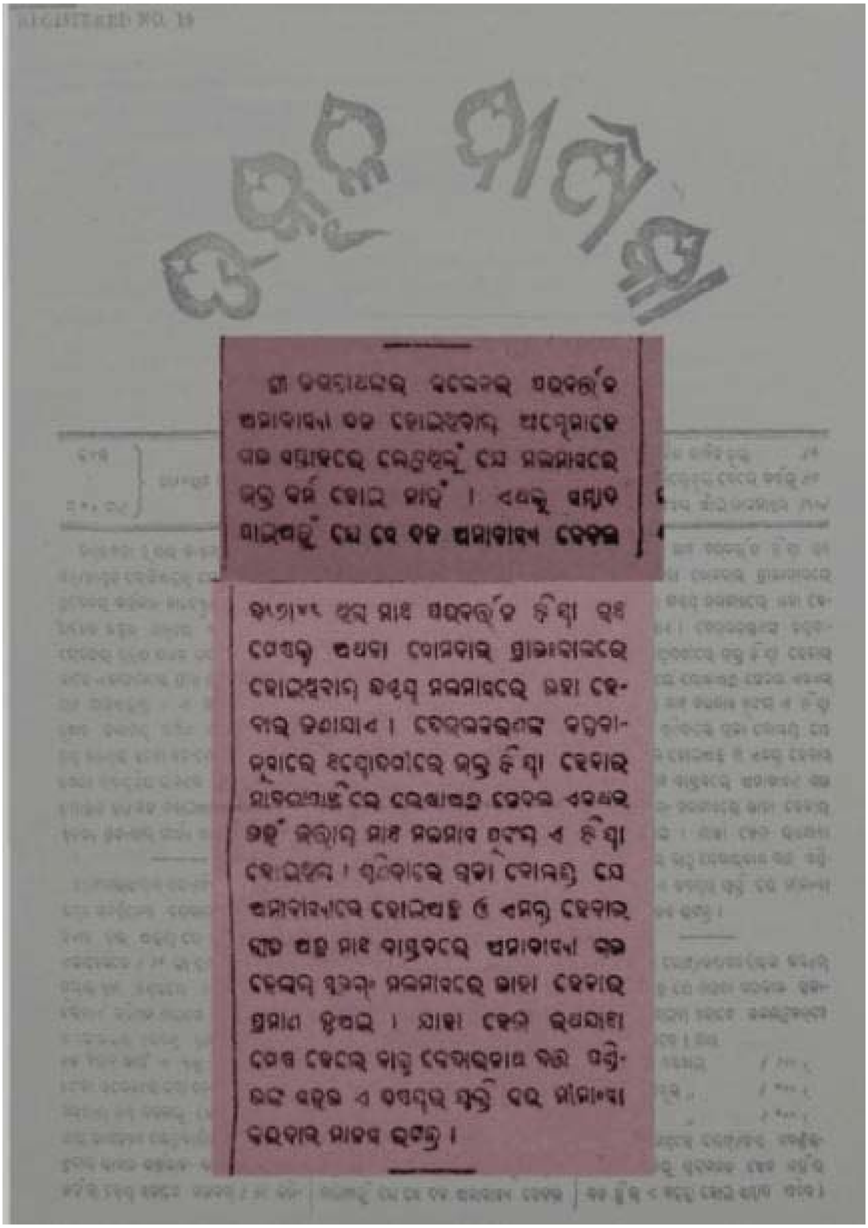


Plate 23 - News about Nabakalebara in 1874.

Utkal Deepika 1874

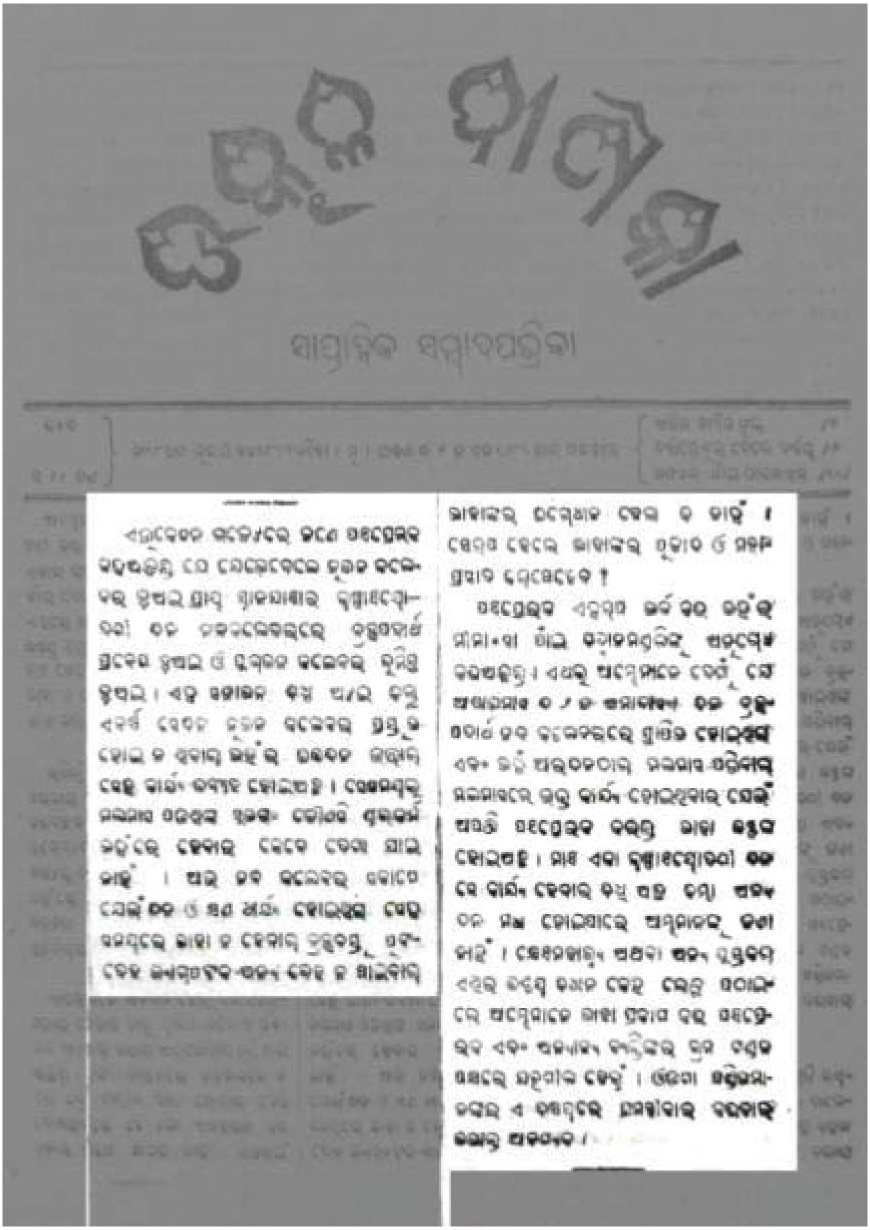


Plate 24 - News about Nabakalebara in 1874.

Utkal Deepika 18th July 1874

Plate 25 - News about Nabakalebara in 1874.

Utkal Deepika 18th July 1874

1893

(Extract news about Nabakalebara in 1893 from Utkal Deepika, an old Newspaper published from Cuttack)

15 July After 1874 the *Nabakalebara* ceremony was performed in the year 1893. The superintendent of the temple was not prepared for complete renewal of this images on financial consideration as a result of which partial *Nabakelabara* was performed.

(Utkala Deepika 8 July 1893)

15 July – A large number of pilgrims came to Puri during the car festival of 1893. The *Nabakalebara*_ ceremony was to performed from the night of 13 July to the morning of 14 July, but unfortunately this ceremony could not be performed .

(Utkala Deepika 15 July 1893)

23 July – As reported earlier the *Naba Jaubana* ceremony could not be performed on the specified day because large number of pilgrims gathered of Puri at result of which it was apprehended to control their entry and exit during the festival.

(Utkala Deepika 22 July 1893)

23 July – The car festival was held on 15 July 1893. It was estimated that about 2 lakhs pilgrims had come to Puri during the year. Because of high cost of living many of the pilgrims took their shelter on the roads which were over crowded. As the construction of cars was still in progress the Deities were installed on the cars at midnight of 15 July. It became impossible to control the crowd although Babu Madhusudan Das who was present on this spot persuaded

them to clear the cars. However the Magistrate and Police did their best to control and it was possible to drag the car of Lord Balabhadra at 7 am of 16 July which reached of Mausima temple on the someday. The car of deity Subhadra could reach near Narendra Sankha on 17 July. The *Hera Punchami* ceremony was performed on 19 July at *Galaghanti* where the car of Lord Jagannatha was stationed.

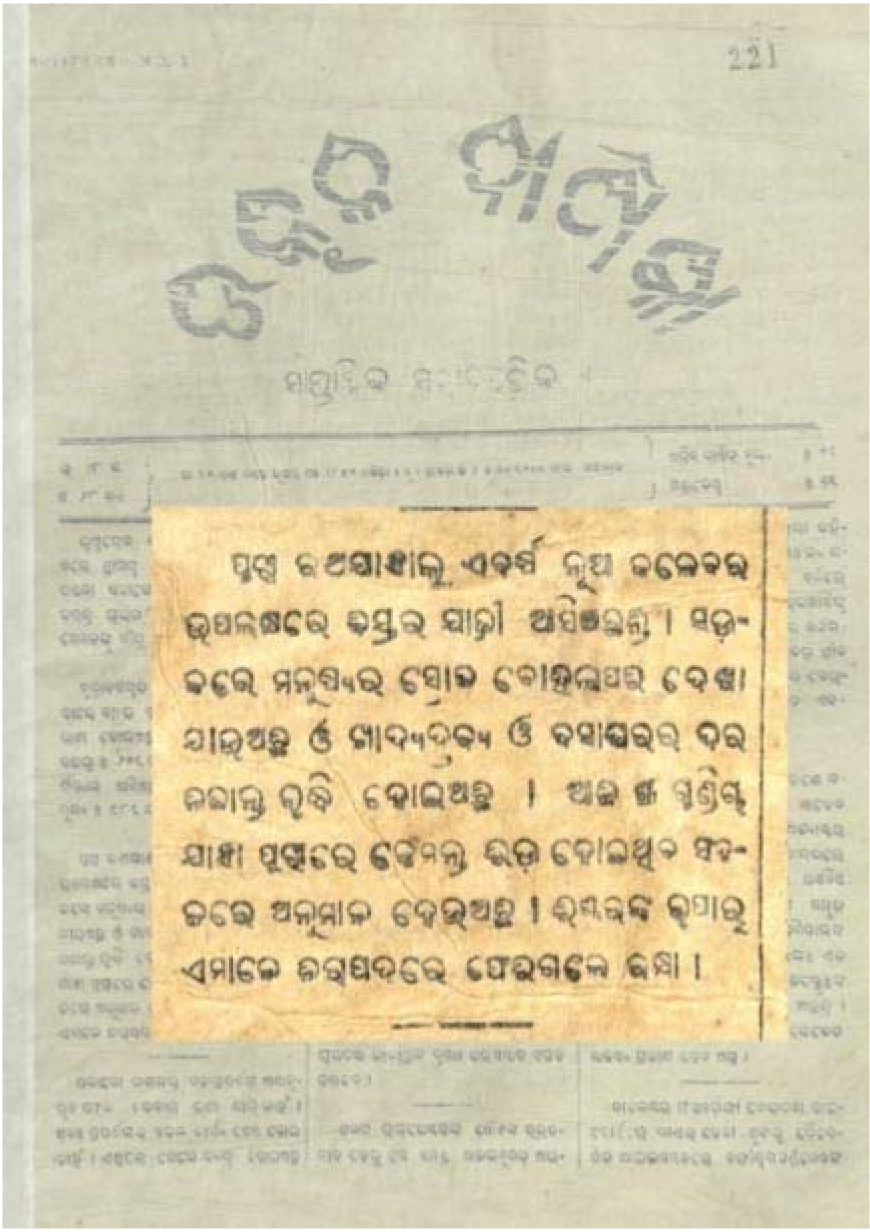
(Utkala Deepika 22 July 1893)

29 July – The car of Deity Subhadhra reached at Mausima temple on 20 July and on 21 July car of Lord Jagannatha could reached there. The *Sandhya Darshana* ceremony was held on 22 July. It was a religious custom to install the deities at *Jagamohan* which however could be possible on 24 July. As it was not possible to perform religious rites on time the deities at last installed at Jagamohana on 24 July.

(Utkala Deepika 29 July 1893)

12 Aug – It took about one month complete, this car festival of Lord Jagannatha during the year. The return car festival was held on 4 August and many religious rites committed with the car festival could not be performed.

(Utkala Deepika 12 Aug 1893)



ପୁରୀ ରଥଯାତ୍ରାକୁ ଏବର୍ଷ ନୂଆ କଳେବର ଉପଲକ୍ଷରେ ବହୁତ ଯାତ୍ରୀ ଆସିଅଛନ୍ତି । ସଡ଼କରେ ମନୁଷ୍ୟର ସ୍ରୋତ ବୋହିଲାପରି ଦେଖାଯାଉଅଛି ଓ ଖାଦ୍ୟଦ୍ରବ୍ୟ ଓ ବସାଘରର ଦର ନିତାନ୍ତ ବୃଦ୍ଧି ହୋଇଅଛି । ଅଦ୍ୟ ଶ୍ରୀ ଗୁଣ୍ଡିଚା ଯାତ୍ରା ପୂର୍ବରେ କେମନ୍ତ ଭିଡ଼ ହୋଇଥିବ ସଡ଼କରେ ଅନୁମାନ ହେଉଅଛି । ଈଶ୍ୱରଙ୍କ କୃପାରୁ ଏମାନେ ନିରାପଦରେ ଫେରିଗଲେ ରକ୍ଷା ।

Plate 26 - News about Nabakalebara in 1893.

Utkal Deepika 15th July 1893

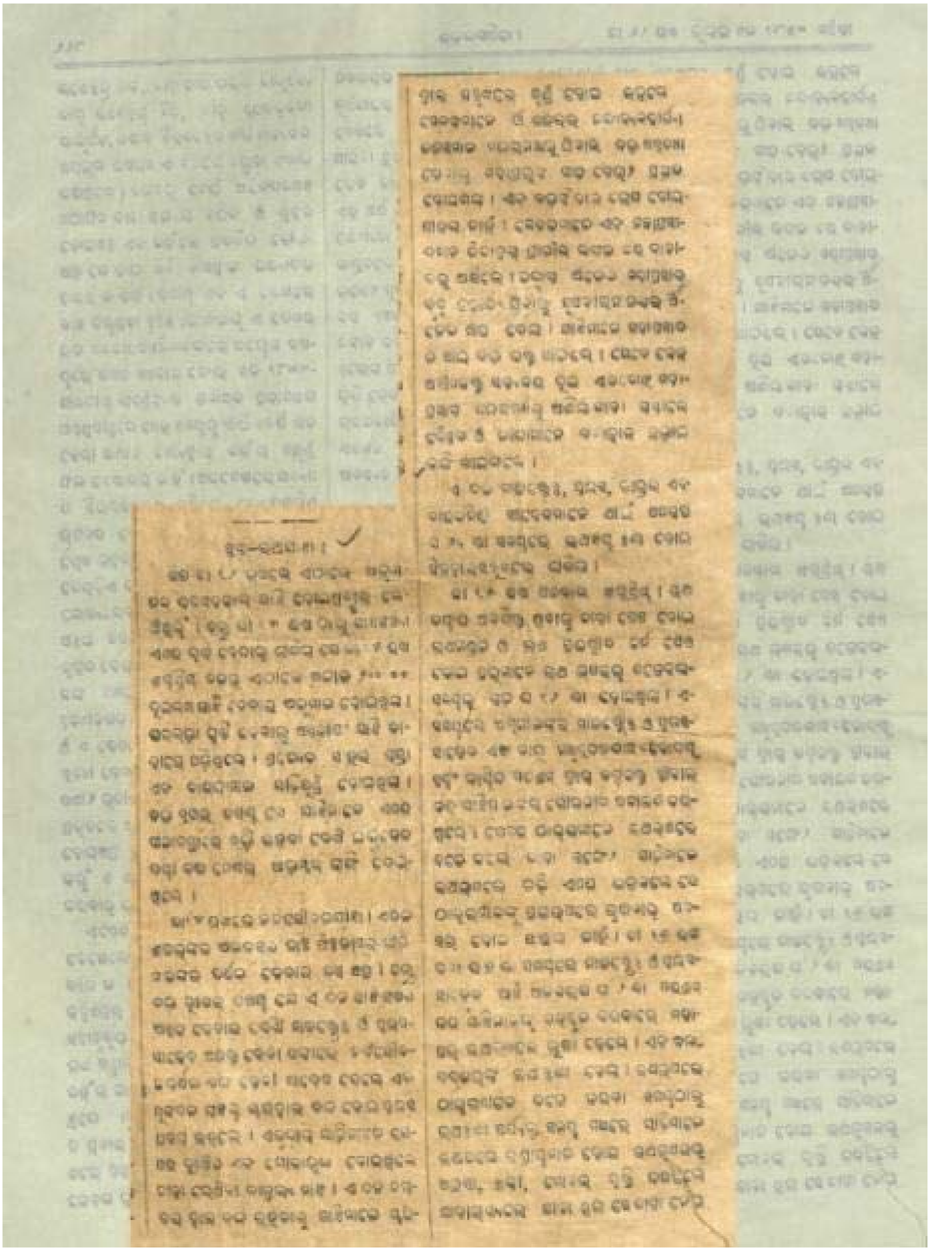


Plate 27 - News on Puri Rath Yatra on Nabakalebara 1893,

Utkal Deepika 22nd July 1893

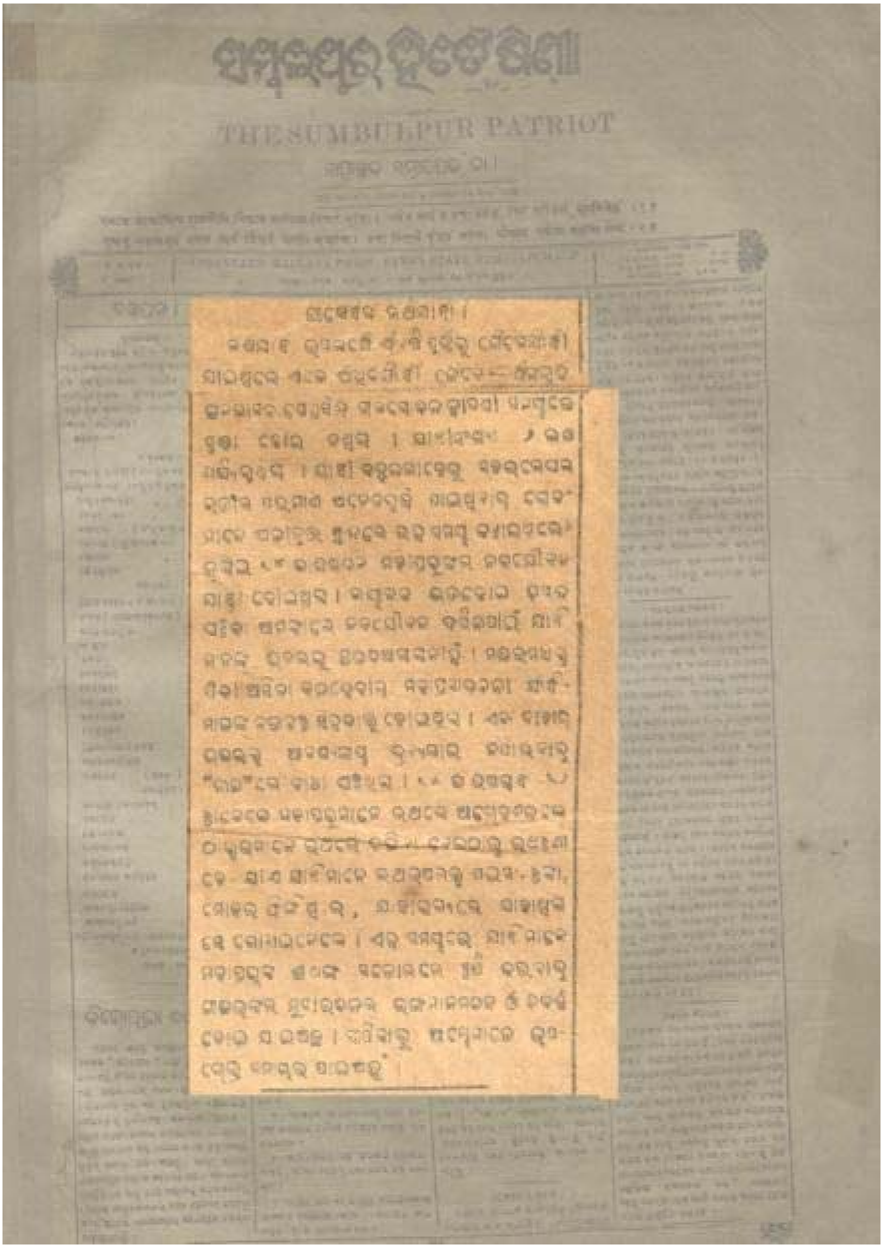

THE SUMBULPUR PATRIOT

Plate 28 - News on Shree kshetra re Rath Yatra on Nabakalebara 1893.

Sambalpur Hiteisini 2nd August 1893

1912

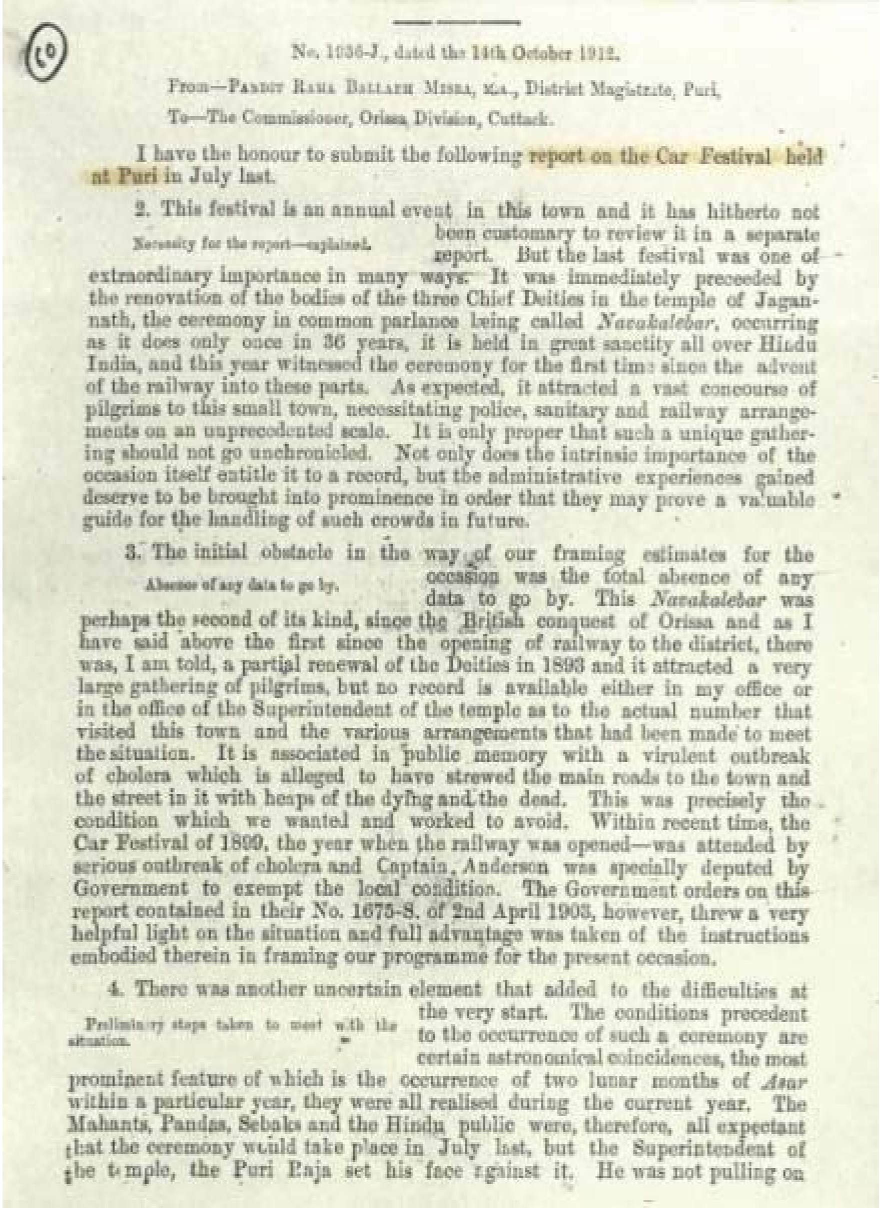
13 July - The *Nabakalebara* festival of the year 1912 was the first festival of its kind after the establishment of railway link with Puri. Hence it was expected that an unprecedented number of pilgrims would visit Puri at the time of the festival. In 1893 a partial renewal of the deities had taken place, which had attracted a very large gathering of pilgrims according to the public memory. At that time a virulent outbreak of cholera had taken place in Puri, resulting in many deaths. The car festival of 1912 was attended by about 300,000 people. The pilgrims were supplied with drinking water by the local authorities. Nevertheless cholera broke out, and there were 373 deaths in July and 680 in August 1912. The arrangements made by the railway authorities at the Puri, Sakhigopal and Bhubaneswar railway stations for the pilgrim traffic were found to be unsatisfactory which became a cause of mortality from cholera. Fairly satisfactory arrangements were made for watering and feeding the pilgrims at the Puri railway station. But there was a serious overcrowding at the Puri railway station and people defecated promiscuously on the ground, instead of using latrines. This unhygienic habit became a cause of outbreak of cholera.

On the tenth day after the *Nabakalevara* festival, the Daitas, who are supposed to be the original worshippers of Lord Jagannatha had a funeral shaving at the Markandeya tank. On the twelfth day all the servitors ate *Mahaprasad* together.

Thursday, 13 July, 1912

References:-

1. Letter from Pandit Rama ballabha Mishra, District Magistrate Puri to the Commissioner of Orissa Division,14th October 1912.
2. Letter from W. Egerton, Commissioner of Orissa Division to the chief Secreatry, Governemnt of Bihar & Orissa. 2nd November 1912.
3. A note of Public Works Department on the railways arrangement in connection with the *Ratha Yatra* at Puri in July 1912.
4. *Utkal Deepika*, 22nd June 1912.



No. 1036-J., dated the 14th October 1912.

From—Pandit Rama Ballabh Misra, M.A., District Magistrate, Puri,

To—The Commissioner, Orissa Division, Cuttack.

I have the honour to submit the following report on the Car Festival held at Puri in July last.

Necessity for the report—explained.

2. This festival is an annual event in this town and it has hitherto not been customary to review it in a separate report. But the last festival was one of extraordinary importance in many ways. It was immediately preceded by the renovation of the bodies of the three Chief Deities in the temple of Jagannath, the ceremony in common parlance being called *Navakalebar*, occurring as it does only once in 36 years, it is held in great sanctity all over Hindu India, and this year witnessed the ceremony for the first time since the advent of the railway into these parts. As expected, it attracted a vast concourse of pilgrims to this small town, necessitating police, sanitary and railway arrangements on an unprecedented scale. It is only proper that such a unique gathering should not go unchronicled. Not only does the intrinsic importance of the occasion itself entitle it to a record, but the administrative experiences gained deserve to be brought into prominence in order that they may prove a valuable guide for the handling of such crowds in future.

Absence of any data to go by.

3. The initial obstacle in the way of our framing estimates for the occasion was the total absence of any data to go by. This *Navakalebar* was perhaps the second of its kind, since the British conquest of Orissa and as I have said above the first since the opening of railway to the district, there was, I am told, a partial renewal of the Deities in 1893 and it attracted a very large gathering of pilgrims, but no record is available either in my office or in the office of the Superintendent of the temple as to the actual number that visited this town and the various arrangements that had been made to meet the situation. It is associated in public memory with a virulent outbreak of cholera which is alleged to have strewed the main roads to the town and the street in it with heaps of the dying and the dead. This was precisely the condition which we wanted and worked to avoid. Within recent time, the Car Festival of 1899, the year when the railway was opened—was attended by serious outbreak of cholera and Captain Anderson was specially deputed by Government to exempt the local condition. The Government orders on this report contained in their No. 1675-S. of 2nd April 1903, however, threw a very helpful light on the situation and full advantage was taken of the instructions embodied therein in framing our programme for the present occasion.

Preliminary steps taken to meet with the situation.

4. There was another uncertain element that added to the difficulties at the very start. The conditions precedent to the occurrence of such a ceremony are certain astronomical coincidences, the most prominent feature of which is the occurrence of two lunar months of *Asar* within a particular year, they were all realised during the current year. The Mahants, Pandas, Sebaks and the Hindu public were, therefore, all expectant that the ceremony would take place in July last, but the Superintendent of the temple, the Puri Raja set his face against it. He was not pulling on

Plate 29 - Report on the Car festival (*Nabakalebara*) l held at Puri in July last 1912
Acc. No.10,433 B & O Doc

(56)

No. 222L.F., dated Cuttack, the 2nd November 1912.

From—W. Egerton, Esq., I.C.S., Commissioner of the Orissa Division,

To—The Chief Secretary to the Government of Bihar and Orissa.

I have the honour to forward, for the information of Government, copy of a report from the District Magistrate of Puri, No. 1936J., dated the 14th October 1912, regarding the Puri Car Festival of 1912.

2. The Car Festival took place in July 1912, the number of pilgrims being unusually large owing to the ceremony of "Nua Kalebar," *i.e.*, renewing of the idols. It is estimated that about 300,000 people attended the festival. The arrangements were well made and efficiently carried out by the local officers. A special feature was the supply of drinking water from reserved wells and its distribution by means of pipes and hydrants. The total number of deaths from cholera amounted to 373 in July and 680 in August 1912. Considering the immense crowd and the difficulty in getting the pilgrims away after the festival, the mortality, though regrettable, is not large, and the epidemic was successfully dealt with.

3. As regards the arrangements made by the railway authorities both at Puri railway station and at Sakhigopal and Bhubaneswar stations, I have the honour to draw the special attention of Government to paragraphs 59—65 of the District Magistrate's report. The Bengal-Nagpur Railway Company's arrangements appear to have been unsatisfactory, and a good deal of the mortality from cholera seems to have arisen from this cause. I would suggest that, in future years, the Railway Company should be made to satisfy the requirements of the Sanitary Commissioner, and the District Magistrate and Civil Surgeon of Puri as regards sanitation. The Railway Company should also, in co-operation with other companies, issue through return tickets at special prices to pilgrims. Much of the delay at the railway stations arises from the fact that the booking clerks are unable to calculate the exact amount of the fare to distant places. This is a matter which, I think, might be laid before the Railway Board so that orders could be obtained prior to the Car Festival of 1913.

4. The total expenditure incurred amounted to Rs. 82,065. Total receipts from all sources amounted to Rs. 59,827, leaving a net expenditure of Rs. 22,238. Of this Rs. 9,416 was paid by the Municipality, and Rs. 12,822 from the Puri Lodging House Fund. Considering the extent of the arrangements the expenditure was by no means excessive.

5. The attention of Government is drawn to paragraphs 67 and 68 of the Magistrate's report, which contain suggestions of the Civil Surgeon and the Magistrate. All those suggestions seem worth consideration. It is not, however, probable that the crowd will be so large again for many years to come.

6. I think special credit is due to Pandit Rama Ballabh Misra, District Magistrate, Dr. Pulipaka, Civil Surgeon, Mr. S. N. Walker, Superintendent of Police, and Babu Nirupam Chandra Ray Chaudhuri, District Engineer, Puri, for the good work done by them in this connection.

No. 1936J., dated the 14th—12th October 1912.

From—Pandit Rama Ballabh Misra, M.A., District Magistrate, Puri,

To—The Commissioner, Orissa Division, Cuttack,

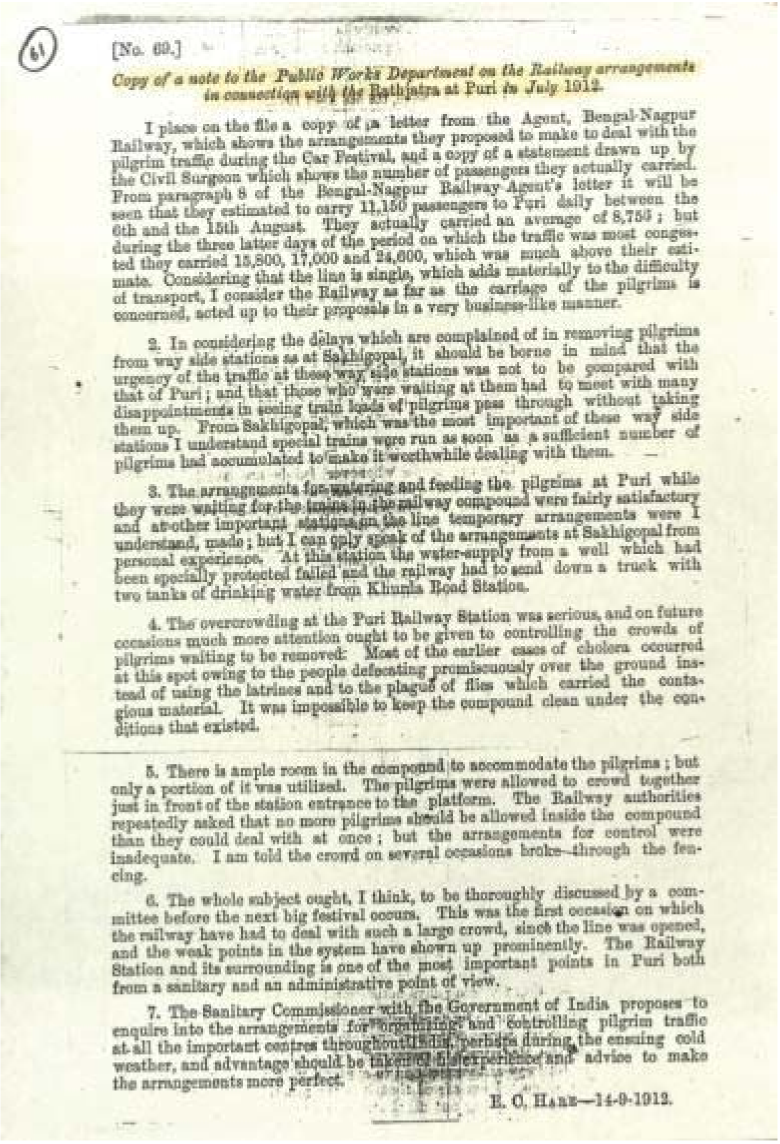
I have the honour to submit the following report on the Car Festival held at Puri in July last.

Necessity for the report—explained.

2. This festival is an annual event in this town and it has hitherto not been customary to review it in a separate report. But the last festival was one of extraordinary importance in many ways. It was immediately proceeded by

Plate 30 - Report on the Puri Car festival (*Nabakalebara*) in the year 1912

Acc. No.10,433 B & O Doc



(61)

[No. 69.]

Copy of a note to the Public Works Department on the Railway arrangements in connection with the Rathjatra at Puri in July 1912.

I place on the file a copy of a letter from the Agent, Bengal-Nagpur Railway, which shows the arrangements they proposed to make to deal with the pilgrim traffic during the Car Festival, and a copy of a statement drawn up by the Civil Surgeon which shows the number of passengers they actually carried. From paragraph 8 of the Bengal-Nagpur Railway Agent's letter it will be seen that they estimated to carry 11,150 passengers to Puri daily between the 6th and the 15th August. They actually carried an average of 8,750; but during the three latter days of the period on which the traffic was most congested they carried 15,800, 17,000 and 24,600, which was much above their estimate. Considering that the line is single, which adds materially to the difficulty of transport, I consider the Railway as far as the carriage of the pilgrims is concerned, acted up to their proposals in a very business-like manner.

2. In considering the delays which are complained of in removing pilgrims from way side stations as at Sakhigopal, it should be borne in mind that the urgency of the traffic at these way side stations was not to be compared with that of Puri; and that those who were waiting at them had to meet with many disappointments in seeing train loads of pilgrims pass through without taking them up. From Sakhigopal, which was the most important of these way side stations I understand special trains were run as soon as a sufficient number of pilgrims had accumulated to make it worthwhile dealing with them.

3. The arrangements for watering and feeding the pilgrims at Puri while they were waiting for the trains in the railway compound were fairly satisfactory and at other important stations on the line temporary arrangements were I understand, made; but I can only speak of the arrangements at Sakhigopal from personal experience. At this station the water-supply from a well which had been specially protected failed and the railway had to send down a truck with two tanks of drinking water from Khurda Road Station.

4. The overcrowding at the Puri Railway Station was serious, and on future occasions much more attention ought to be given to controlling the crowds of pilgrims waiting to be removed. Most of the earlier cases of cholera occurred at this spot owing to the people defecating promiscuously over the ground instead of using the latrines and to the plague of flies which carried the contagious material. It was impossible to keep the compound clean under the conditions that existed.

5. There is ample room in the compound to accommodate the pilgrims; but only a portion of it was utilized. The pilgrims were allowed to crowd together just in front of the station entrance to the platform. The Railway authorities repeatedly asked that no more pilgrims should be allowed inside the compound than they could deal with at once; but the arrangements for control were inadequate. I am told the crowd on several occasions broke through the fencing.

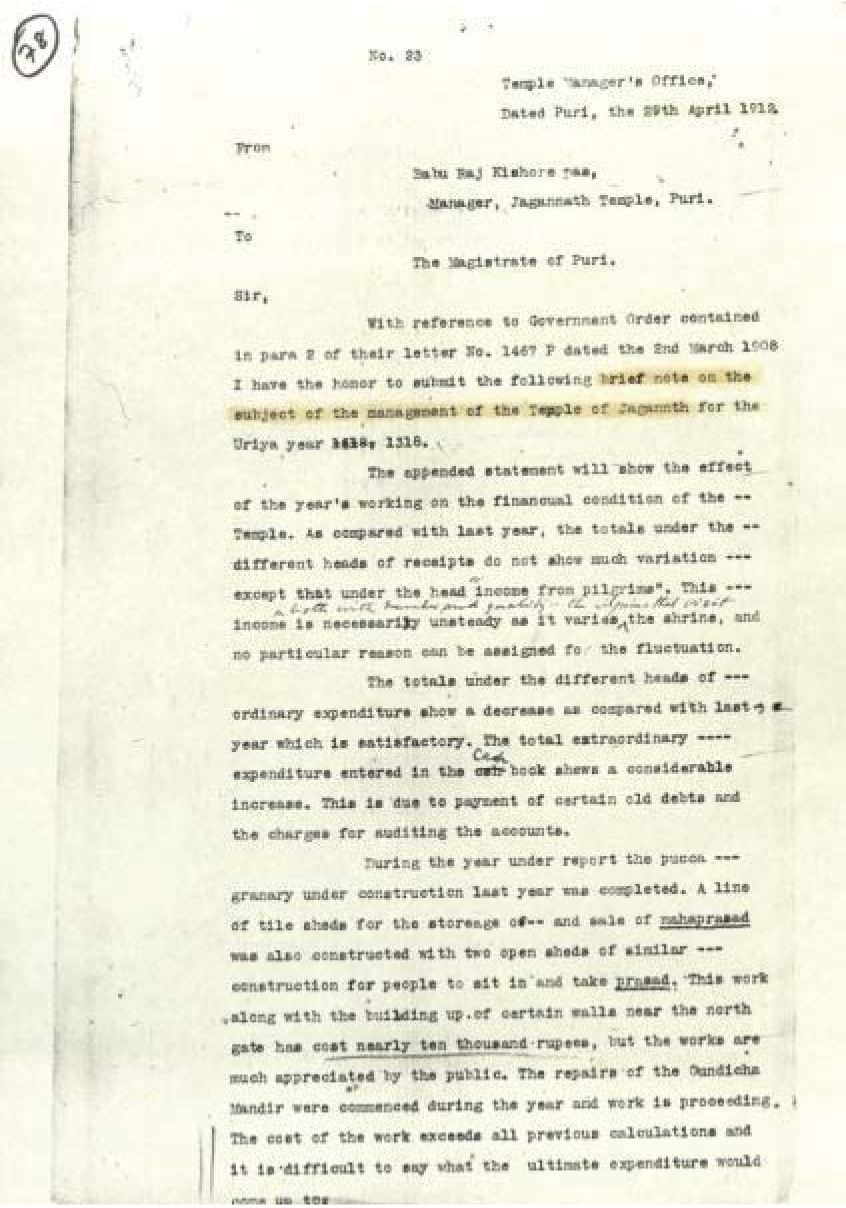
6. The whole subject ought, I think, to be thoroughly discussed by a committee before the next big festival occurs. This was the first occasion on which the railway have had to deal with such a large crowd, since the line was opened, and the weak points in the system have shown up prominently. The Railway Station and its surrounding is one of the most important points in Puri both from a sanitary and an administrative point of view.

7. The Sanitary Commissioner with the Government of India proposes to enquire into the arrangements for organising and controlling pilgrim traffic at all the important centres throughout India, perhaps during the ensuing cold weather, and advantage should be taken of his experience and advice to make the arrangements more perfect.

E. C. HARE—14-9-1912.

Plate 31 - Copy of note to the Public Works Department on Railway arrangement in connection with the Rathajatra at Puri in July 1912

Acc. No-33266 B & O Doc



No. 23

Temple Manager's Office,
Dated Puri, the 29th April 1912.

From

Babu Raj Kishore Das,
Manager, Jagannath Temple, Puri.

To

The Magistrate of Puri.

Sir,

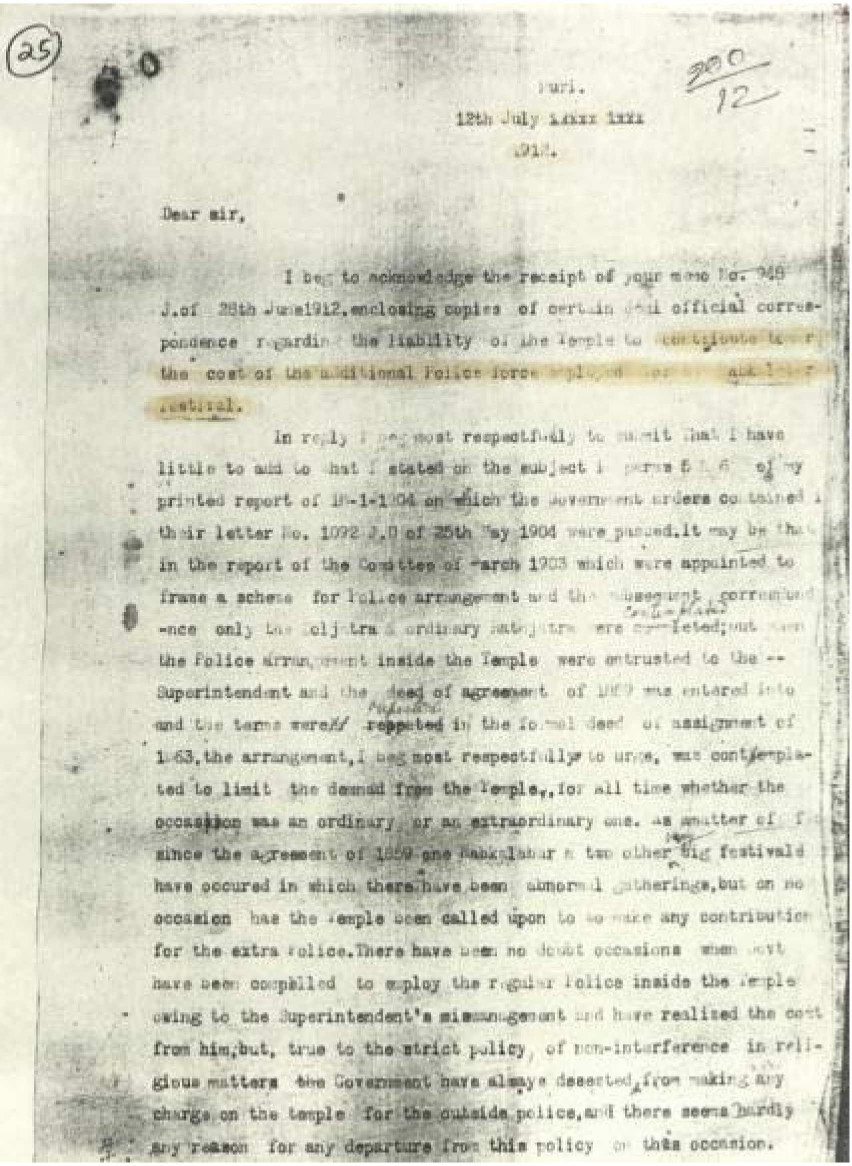
With reference to Government Order contained in para 2 of their letter No. 1467 P dated the 2nd March 1908 I have the honor to submit the following brief note on the subject of the management of the Temple of Jagannth for the Uriya year ~~1318~~, 1318.

The appended statement will show the effect of the year's working on the financual condition of the -- Temple. As compared with last year, the totals under the -- different heads of receipts do not show much variation --- except that under the head "income from pilgrims". This --- income is necessarily unsteady as it varies the shrine, and no particular reason can be assigned for the fluctuation.

The totals under the different heads of --- ordinary expenditure show a decrease as compared with last year which is satisfactory. The total extraordinary ---- expenditure entered in the ~~cash~~ Cash book shews a considerable increase. This is due to payment of certain old debts and the charges for auditing the accounts.

During the year under report the pucca --- granary under construction last year was completed. A line of tile sheds for the storeage of -- and sale of mahaprasad was also constructed with two open sheds of similar --- construction for people to sit in and take prasad. This work along with the building up of certain walls near the north gate has cost nearly ten thousand rupees, but the works are much appreciated by the public. The repairs of the Gundicha Mandir were commenced during the year and work is proceeding. The cost of the work exceeds all previous calculations and it is difficult to say what the ultimate expenditure would come up to.

Plate 32 - Correspondence related to income of *Nabakalebara* Rathajatra 1912



(25)

200/12

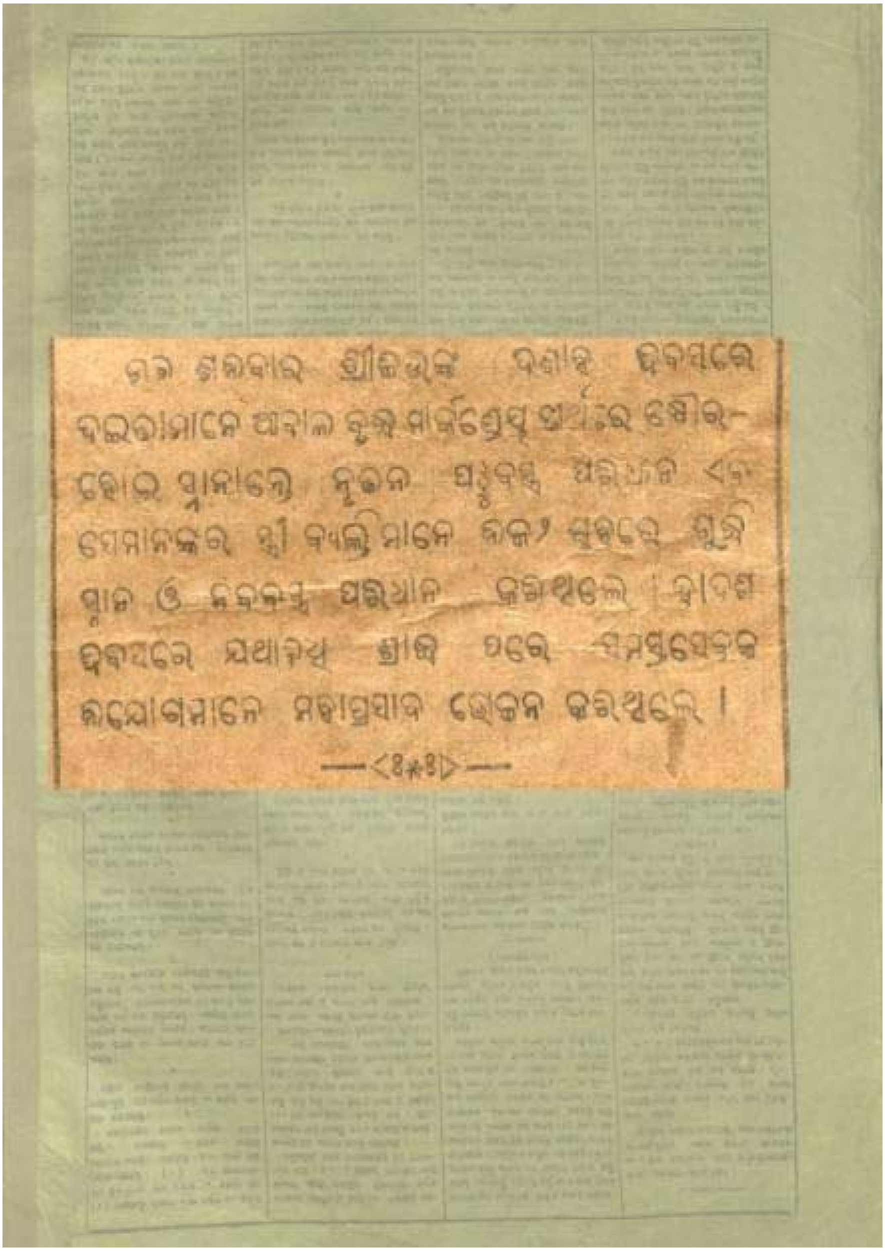
Puri.
12th July 1912.

Dear sir,

I beg to acknowledge the receipt of your memo No. 949 J. of 28th June 1912, enclosing copies of certain official correspondence regarding the liability of the Temple to contribute towards the cost of the additional Police force employed for the [illegible] festival.

In reply I beg most respectfully to submit that I have little to add to what I stated on the subject in paras 5 & 6 of my printed report of 18-1-1904 on which the Government orders contained in their letter No. 1092 J.D of 25th May 1904 were passed. It may be that in the report of the Committee of March 1903 which were appointed to frame a scheme for Police arrangement and the subsequent correspondence only the Rathjatra & ordinary Jatras were contemplated; but when the Police arrangement inside the Temple were entrusted to the -- Superintendent and the deed of agreement of 1859 was entered into and the terms were repeated in the formal deed of assignment of 1863, the arrangement, I beg most respectfully to urge, was contemplated to limit the demand from the Temple, for all time whether the occasion was an ordinary or an extraordinary one. As a matter of fact since the agreement of 1859 one Nabakalebar & two other big festivals have occured in which there have been abnormal gatherings, but on no occasion has the Temple been called upon to make any contribution for the extra Police. There have been no doubt occasions when Govt have been compelled to employ the regular Police inside the Temple owing to the Superintendent's mismanagement and have realized the cost from him; but, true to the strict policy of non-interference in religious matters the Government have always deserted from making any charge on the temple for the outside police, and there seems hardly any reason for any departure from this policy on this occasion.

Plate 33 - Correspondence related celebration of *Nabakalebara* 1912



ଗତ ଶନିବାର ଶ୍ରୀଜିଉଙ୍କ ଦଶାହ ଦିବସରେ ଦଇତାମାନେ ଅବାଳ ବୃଦ୍ଧ ମାର୍କଣ୍ଡେୟ ତୀର୍ଥରେ କ୍ଷୌର-ହୋଇ ସ୍ନାନାନ୍ତେ ନୂତନ ପଟ୍ଟବସ୍ତ୍ର ପରିଧାନ ଏବଂ ସେମାନଙ୍କର ସ୍ତ୍ରୀ ବ୍ୟକ୍ତିମାନେ ନିଜ ନିଜ ଗୃହରେ ଶୁଦ୍ଧି ସ୍ନାନ ଓ ନବବସ୍ତ୍ର ପରିଧାନ କରିଥିଲେ । ଦ୍ୱାଦଶ ଦିବସରେ ଯଥାବିଧି ଶ୍ରାଦ୍ଧ ପରେ ସମସ୍ତ ସେବକ ନିୟୋଗମାନେ ମହାପ୍ରସାଦ ଭୋଜନ କରିଥିଲେ ।

Plate 34 - Celebration of Dasaha by Daita-s in 1912 . *Sambalpur Hiteisini-1912*

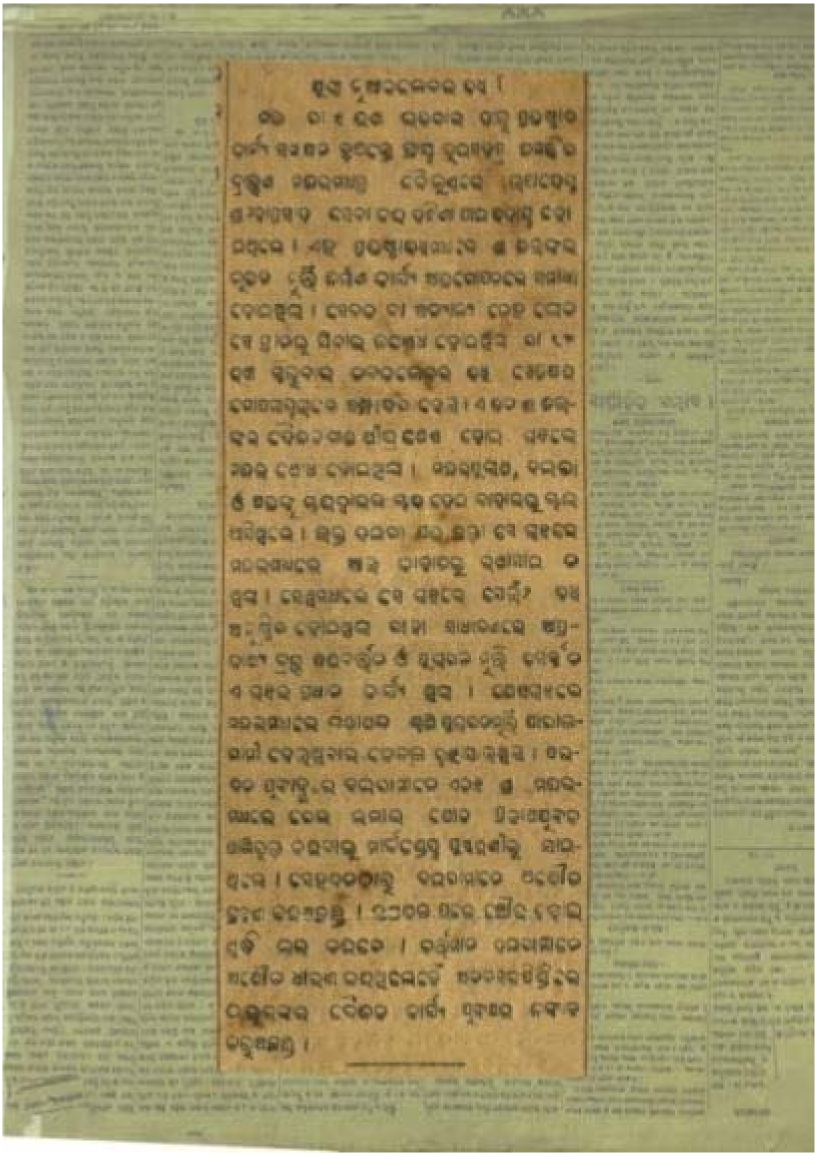
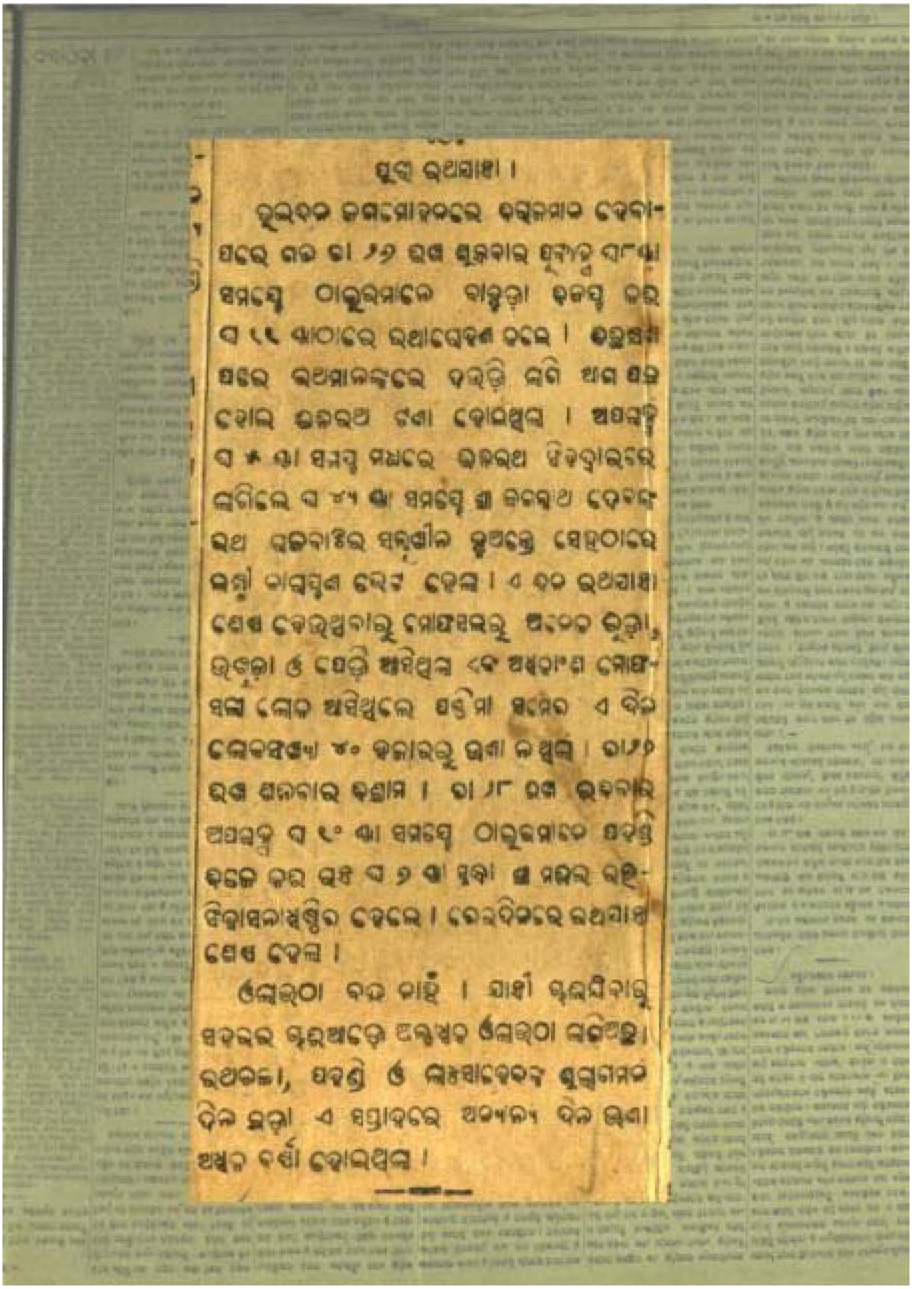


Plate 35 - News about Puri *Nua-kalebara* Bidhi.

Utkal Deepika 22nd June 1912



ପୁରୀ ରଥଯାତ୍ରା ।

ନୂତନ କଳେବରରେ ଦର୍ଶନଲାଭ ହେବା-
ପରେ ଗତ ତା ୨୬ ରଖ ଶୁକ୍ରବାର ପୂର୍ବାହ୍ନ ସମ୍ଭା
ସମୟରେ ଠାକୁରମାନେ ବାହୁଡ଼ା ହଜମ୍ବ କରି
ସ ୧୧ ଘଣ୍ଟାରେ ରଥାରୋହଣ କଲେ । ତତ୍ପର
ପରେ ରଥମାନଙ୍କରେ ଚଢ଼ାଇ ଲଗି ଥର ଶହ
ହୋଇ ରଥଟାଣ ବେଳ ହୋଇଥିଲା । ଅପରାହ୍ନ
ସ ୫ ଘ ସମୟ ମଧ୍ୟରେ ରଥ ସିଂହଦ୍ୱାରରେ
ଲାଗିଲେ ସ ୭ ଘ ସମୟରେ ଶ୍ରୀ ଜଗନ୍ନାଥ ଦେବଙ୍କ
ରଥ ଗୁଣ୍ଡିଚାଙ୍କର ସମ୍ମୁଖୀନ ହୁଅନ୍ତେ ସେହିଠାରେ
ରଥ ଚାଳନ ବନ୍ଦ ହେଲା । ଏ ଥର ରଥଯାତ୍ରା
ଶେଷ ହେଉଥିବାରୁ ମୋଟରେ ଅନେକ ଯାତ୍ରୀ,
ଉତ୍କଳ ଓ ସେଠାରୁ ଆସିଥିଲେ ଏବଂ ଅଧିକାଂଶ ଲୋକ-
ସଂଖ୍ୟା ଲୋକ ଆସିଥିଲେ ପ୍ରତିମା ଅନେକ ଏ ଦିନ
ଲୋକସଂଖ୍ୟା ୪୦ ହଜାରରୁ ଉଣା ନ ଥିଲା । ତା ୨୭
ରଖ ଶନିବାର ବିଶ୍ରାମ । ତା ୨୮ ରଖ ରବିବାର
ଅପରାହ୍ନ ସ ୧୦ ଘ ସମୟରେ ଠାକୁରମାନେ ପହଣ୍ଡି
ହୋଇ ଯାଇ ରାତି ସ ୨ ଘ ବେଳା ଶ୍ରୀ ମନ୍ଦିର ଗୁଣ୍ଡି-
ଚିହ୍ନାସନାଧିଷ୍ଠିତ ହେଲେ । ତେରଦିନରେ ରଥଯାତ୍ରା
ଶେଷ ହେଲା ।

ଓଲାଉଠା ବଡ଼ ନାହିଁ । ଯାତ୍ରୀ ଗୃହରିବାରୁ
ଉଦରର ସ୍ୱରଅଟକ୍ର ଅଧିକ ଓଲାଉଠା ଲାଗିଅଛି ।
ରଥଦିନ, ପଡ଼ଣ୍ଡି ଓ ଲକ୍ଷ୍ମୀସାଦେବଙ୍କ ଶୁଭାଗମନ
ଦିନ ଛଡ଼ା ଏ ସପ୍ତାହରେ ଅନ୍ୟାନ୍ୟ ଦିନ ଉଣା
ଅଧିକ ବର୍ଷା ହୋଇଥିଲା ।

Plate 36 - News about schedule of Rathjatra of *Nabakalebara* 1912-
Utkal Deepika 3rd August 1912

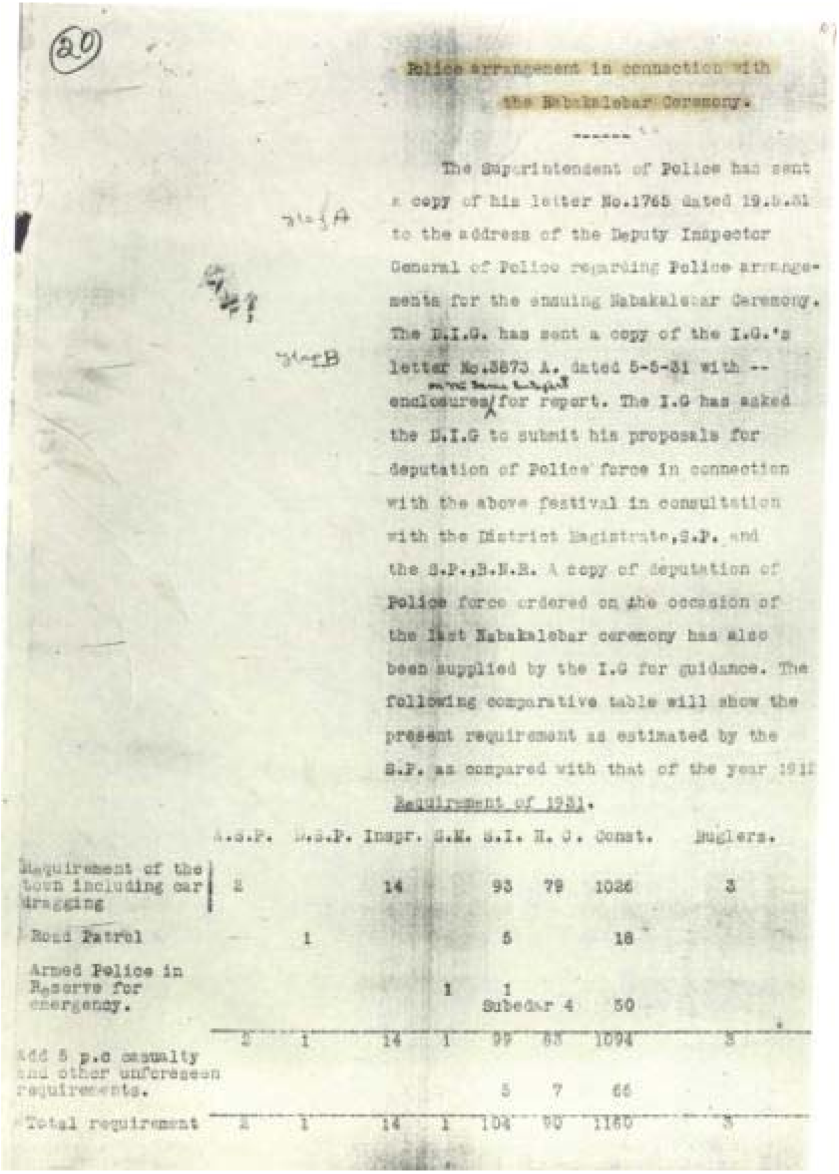
1931

17 July - The *Nabakalevar* festival of 1931 was attended by pilgrims from different parts of India. Elaborate arrangements were made for maintaining law and order and sanitation at Puri. The arrangements were supervised by the Commissioner of the Odisha division. The railway authorities took necessary steps for the pilgrim traffic. Water was supplied to the pilgrims in the nearby railway stations. Special trains were provided for the pilgrims. Temporary structures were raised at Puri for accommodating the large number of pilgrims most of whom could not be provided accommodation in the *dharmasalas*. A special committee was formed under the chairmanship of the Collector of Puri for the smooth management of the festival. 350 scavengers were deployed for cleaning the Puri town. Before entry into the town the pilgrims were given anti-cholera injection. Many doctors were deployed for looking after health problems. From Bhubaneswar to Puri thousands of policemen were deployed on the wayside. Many Congress volunteers were supplying drinking water to the pilgrims and looking after their comforts. In spite of all elaborate arrangements the *Pandas* or Priests of the temple caused discomfort and inconvenience to the pilgrims and visitors by delaying the *Pahandi* of the deities as late as 5 P.M. There were quite number of local aristocrats such as princesses, maharajas and zamindars who assembled in the palace of the Raja of Puri, the Superintendent of the temple of Lord Jagannatha to watch the *Navakalevar* festival. The chariots of the deities reached the Gundicha temple on 18 July around 3 P.M.

References:-

1. Police arrangements in connection with the *Nabakalebara* Ceremony,1931

2. *Nabeena*, 14th July 1931



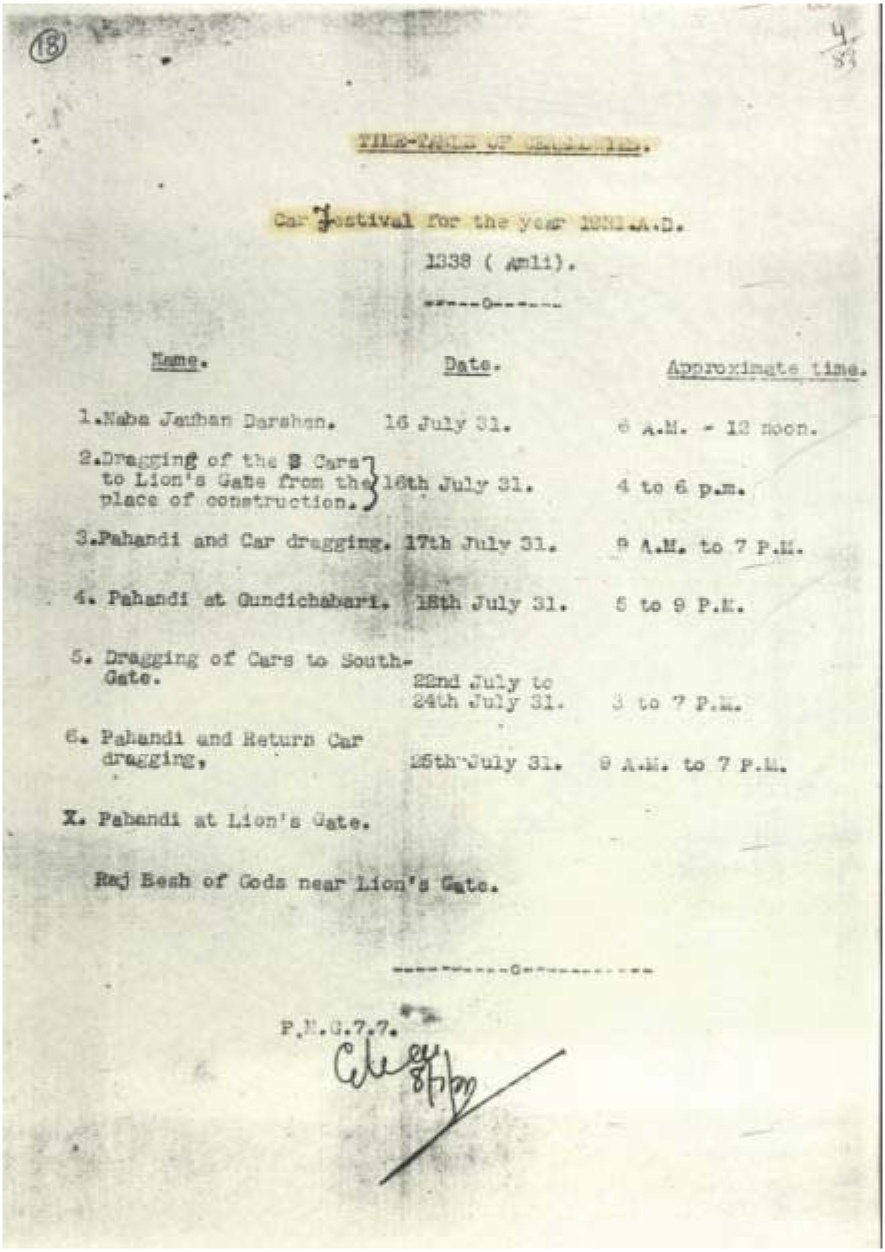
Police arrangement in connection with the Nabakalebar Ceremony.

The Superintendent of Police has sent a copy of his letter No.1765 dated 19.5.31 to the address of the Deputy Inspector General of Police regarding Police arrangements for the ensuing Nabakalebar Ceremony. The D.I.G. has sent a copy of the I.G.'s letter No.3873 A. dated 5-5-31 with -- [illegible] enclosures for report. The I.G has asked the D.I.G to submit his proposals for deputation of Police force in connection with the above festival in consultation with the District Magistrate, S.P. and the S.P., B.N.R. A copy of deputation of Police force ordered on the occasion of the last Nabakalebar ceremony has also been supplied by the I.G for guidance. The following comparative table will show the present requirement as estimated by the S.P. as compared with that of the year 191[illegible]

<u>Requirement of 1931</u>.

	A.S.P.	D.S.P.	Inspr.	S.M.	S.I.	H.C.	Const.	Buglers.
Requirement of the town including car dragging	2		14		93	79	1026	3
Road Patrol		1			5		18	
Armed Police in Reserve for emergency.				1	1 Subedar	4	50	
	2	1	14	1	99	83	1094	3
Add 5 p.c casualty and other unforeseen requirements.					5	7	66	
Total requirement	2	1	14	1	104	90	1160	3

Plate 37 - Correspondence related to arraengemnt of police for celebration of *Nabakalebara* 1931.



TIME-TABLE OF CEREMONIES.

Car Festival for the year 1931 A.D.

1338 (Amli).

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Name.	Date.	Approximate time.
1. Naba Jauban Darshan.	16 July 31.	6 A.M. - 12 noon.
2. Dragging of the 3 Cars to Lion's Gate from the place of construction.	16th July 31.	4 to 6 p.m.
3. Pahandi and Car dragging.	17th July 31.	9 A.M. to 7 P.M.
4. Pahandi at Gundichabari.	18th July 31.	5 to 9 P.M.
5. Dragging of Cars to South-Gate.	22nd July to 24th July 31.	3 to 7 P.M.
6. Pahandi and Return Car dragging,	25th July 31.	9 A.M. to 7 P.M.
X. Pahandi at Lion's Gate.		

Raj Besh of Gods near Lion's Gate.

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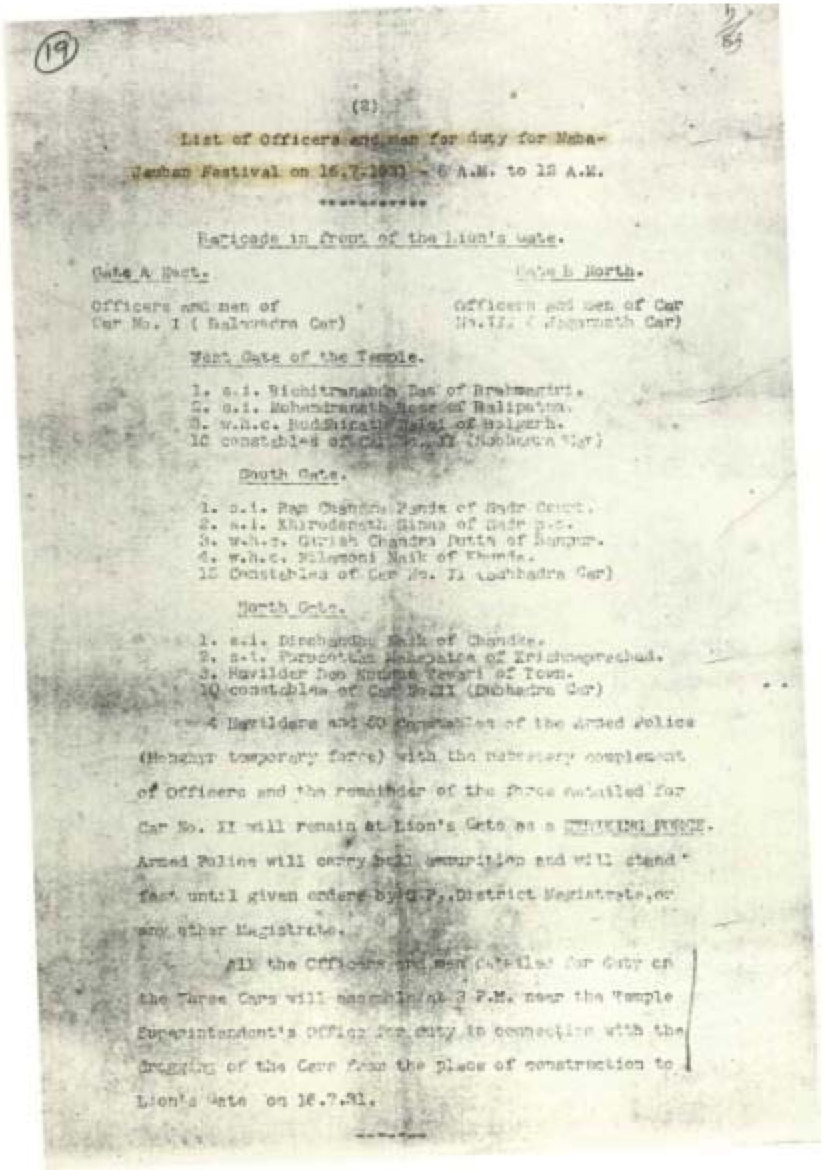
P.M.G.7.7.

Plate 38 - Time table for Car festival for the year 1931 A.D.



(19)

(2)

List of Officers and men for duty for Naba-Jauban Festival on 16.7.1931 - 6 A.M. to 12 A.M.

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Baricade in front of the Lion's Gate.

Gate A East.

Officers and men of Car No. I (Balbhadra Car)

Gate B North.

Officers and men of Car No. [illegible] (Jagannath Car)

Fort Gate of the Temple.

1. s.i. Bichitrananda Das of Brahmagiri.
2. s.i. Mohendranath Bose of Balipatna.
3. w.h.c. Rudhhirath [illegible] of Bolgarh.
10 constables of Car No. [illegible] (Subhadra Car)

South Gate.

1. s.i. Ram Chandra Panda of Sadr Court.
2. s.i. Khirodenath Sinha of Sadr p.s.
3. w.h.c. Girish Chandra Dutta of Banpur.
4. w.h.c. Nilamoni Naik of Khurda.
10 Constables of Car No. I (Subhadra Car)

North Gate.

1. s.i. Dinabandhu Naik of Chandka.
2. s.i. Purusottam Mohapatra of Krishnaprashad.
3. Havilder Deo Krishna Tewari of Town.
10 constables of Car No. II (Subhadra Car)

4 Havildars and 40 Constables of the Armed Police (Mohamir temporary force) with the necessary complement of Officers and the remainder of the force detailed for Car No. II will remain at Lion's Gate as a STRIKING FORCE. Armed Police will carry ball ammunition and will stand fast until given orders by S.P., District Magistrate, or any other Magistrate.

All the Officers and men detailed for duty on the Three Cars will assemble at 3 P.M. near the Temple Superintendent's Office for duty in connection with the dragging of the Cars from the place of construction to Lion's Gate on 16.7.31.

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Plate 39 - List of Officers & man for duty for *Naba Jauban* Festival on 16.07.1931 6 A.M. to 12 P.M. in 1931.

ଶ୍ରୀଗୁଣ୍ଡିଚା

ପୁରୀ

[illegible] Special train [illegible] Injection [illegible] Injection [illegible]

Plate 40 - News about Rathajatra at Puri- *Nabeena- 1931*

1950

(Extract news about Nabakalebara from Odia leading Newspapers)

16 July The car festival is being celebrated in the sacred Purusottam Kshetra every year. Many people from different parts of India gather to see this car festival. The car festival of Lord Jagannatha is celebrated just like the car festival of Boudh. The ascent to the Rath has been prevailing since the vedic age. It was known that Indradyumna made *nagarparikrama* and established Jagannatha at Niladripitha. The keeper of the Nandighosa Rath is Nrushingha. The Rath is confined to eighteen wheels and is covered with yellow colour and there is symbol of Hanuman in the Dhwaja. The name of the Balabhadra Rath is Taladhwaja. The Rath is confined to sixteen wheels and is covered with blue colour. The name of the Subhadra Rath is Darpadalana. The keeper of the Rath is Banadurga. The Rath is covered with black colour and is confined to 14 wheels. The *Chherapahara* work is done by Gajapati Maharaja with the help of golden broom. On the oth day Lord Jagannatha comes to Saradhabali and is covered with golden jewellery on the *Ekadasi* day. The *Niladri Utsab* is observed on the *Dwadasi* day.

17 July From various parts of India a number of pilgrims came to Puri for the Car Festival. There was a gathering of more than four lakhs of people for *darshan*. The lat saheb personally visited many places and checked the convenience of the pilgrims. The Orissa Govt. spent Rs.70,000/- towards the construction of temporary houses for the pilgrims. On the upstairs of Emar math there was arrangement for the distinguished persons to have a

darshan of Lord Jagannatha and a number of volunteers were engaged to see the comfort of the Pilgrims.

18 July There was a gathering of lakhs of Pilgrims at Puri for the Car festival. This is also known as *Patitapabana Yatra*. Indradyumna Maharaja constructed *darubrahma* idol. Once in a year Lord Jagannatha goes to Gundicha ghara and returns after seven days. Hence. It was named as Gundicha Yatra. Certain rules and regulations have been maintained for selection of new log. The *bigrahas* are constructed on the first half of the pure month of *asadha*. During night the *Brahma* is transferred from the old icons to new ones. The images are coloured on the *trayodashi* day. Before the *Ratha Jatra* the history of Srigundicha is very rare. Various measures have been taken up by the Health Department for prevention of natural calamities.

18 July Three lakhs of people have gathered for the *Nabakalebara* and *Rath Yatra* at Puri. The *Pahandi* could not be done till 7 P.M. due to the mismanagement of the temple administration. Some pilgrims became senseless due to huge crowd. Many pilgrims were injured and 68 pilgrims were found missing. The dragging of Rath started at 12 A.M. The Balabhadra Rath, the Subhadra Rath and the Jagannatha Rath were in charge of police Saheb Ramchandra Das, Sudhansu Mohan Chatterjee and Mr. Baren, the Zillah Magistrate. The gathering of Naga Sadhus was found to be more during *Nabakalebara*.

19 July There was struggle between police and Nagasadhus at Puri. Two hundred Sadhus and 14 nos. of police were injured and hospitalized in Puri hospital, Municipality hospital and cholera hospital. As the *Sadhus* wanted to have *darshan* on

the ground the police did not allow them for which the struggle started. Nearly 2000 sadhus were cordoned and iron materials like *chimuta*, *farsa* and *tangia* were captured from them. Apart from it a sum of Rs.10,000.00, electric fan, radio, gold & silver jewellery were also captured from them. The noted Congress worker Babaji Ram Das was also injured by the police. Two police officers along with 15 constables were also injured. Nearly 1000 *babajis* were arrested.

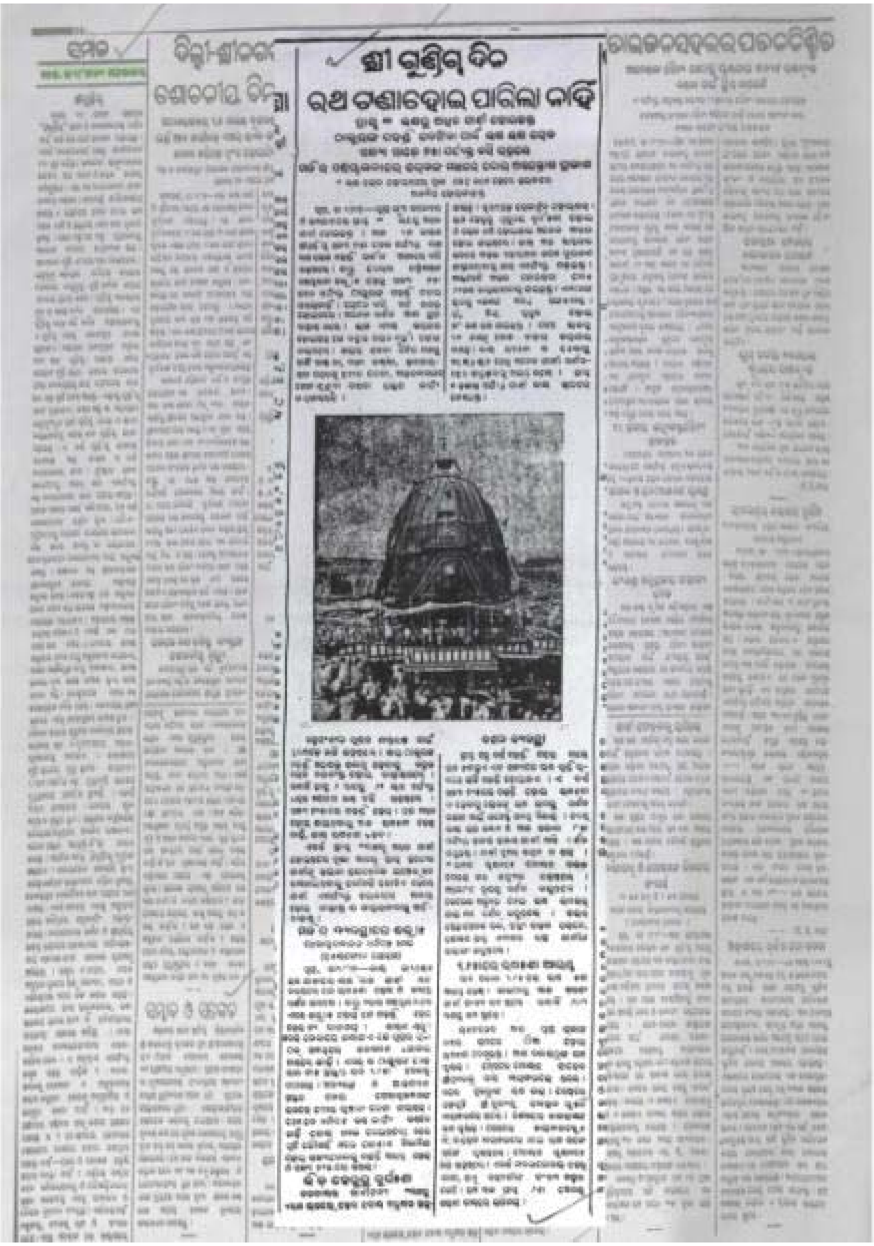
19 July It was reported that as the Pilgrims did not get the chance to have *Nabajouban Darshan*. Due to mismanagement the wheel of Lord Jagannatha was broken on the way. The pilgrims did not get *Mahaprasad* and lastly took shelter near *Badadanda*. Owing to heavy crowd 133 pilgrims became senseless. The Resident Engineer did not make sufficient electrical arrangements for the occasion.

20 July After 19 years owing to *Nabakalebara* about 10,000 pilgrims and *sadhus* came to Puri. It was reported that some *Naga Sadhus* wanted to have *darshan* on Lord Baladeb's Ratha. But the Police did not allow them to climb on the Ratha. The *Sadhus* returned back and near about 150-200 *Sadhus* came towards Baladeb Ratha along with weapons and slapped the police. The public also supported the police. The District Magistrate and the Police Superintendent made arrangements for shifting them to the hospital. One hundred ninety one *Sadhus* were hospitalized and after minor treatment 102 *Sadhus* were released. Subsequently there was normal situation at Puri town.

ରଥଯାତ୍ରାରେ ବିପୁଳ ଜନସମାଗମ

Plate 41 - News about large gathering for RathajatraPuri in 1950

Samaj-17th July 1950



ଶ୍ରୀ ଗୁଣ୍ଡିଚା ଦିନ
ରଥ ଟଣାହୋଇ ପାରିଲା ନାହିଁ

Plate 42 - News about pulling of Cart of the day of Rathajatra-1950

Samaj 18th July 1950

ପୁରୀରେ ବାବାଜୀ ଓ ପୁଲିସଙ୍କ ଭିତରେ ଭୀଷଣ ସଂଘର୍ଷ

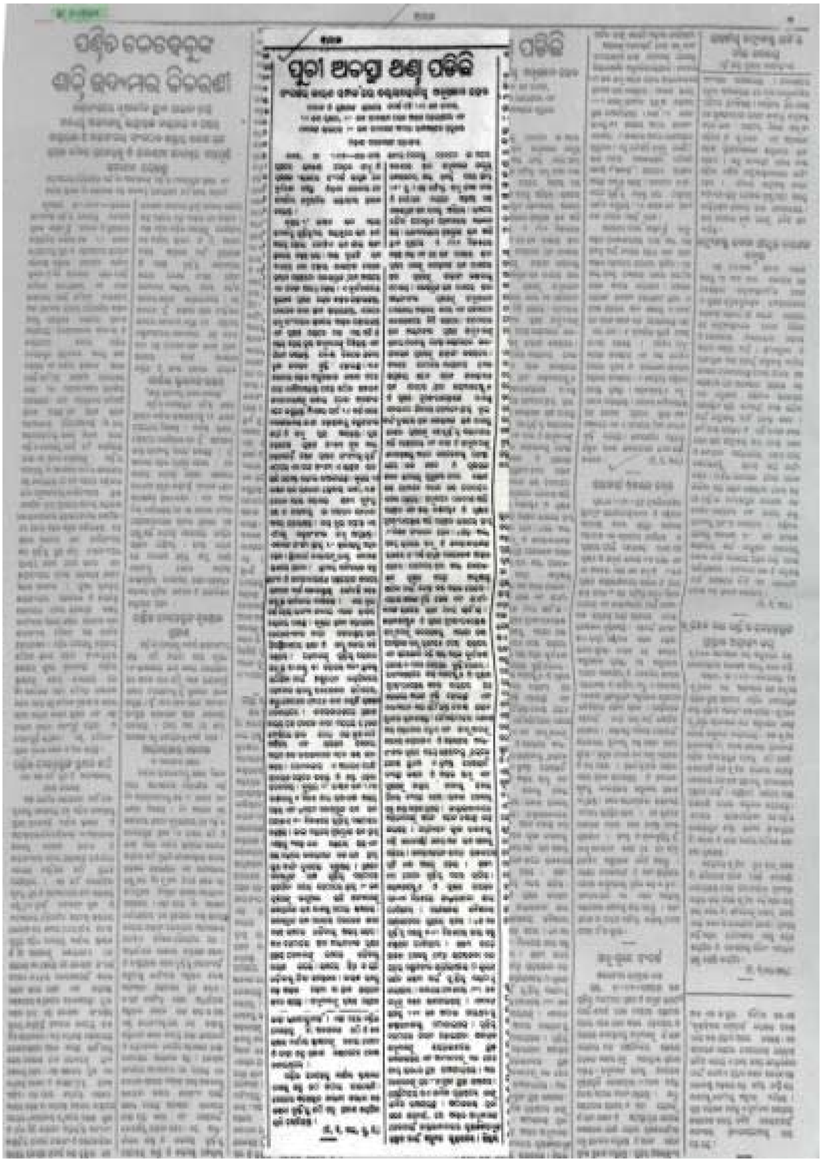
ମେଡିକାଲ କଲେଜ ଛାତ୍ର ଧର୍ମଘଟ

Plate 43 - News about struggle between Babaji and Police at Puri on Rathajatra in 1950

Samaj-19th July 1950

Plate 44 - News about disturbance in Rathajatra in 1950

Samaj-19th July 1950.



ପୁରୀ ଅବସ୍ଥା ଥଣ୍ଡା ପଡ଼ିଛି

Plate 45 - News about situation at Puri after Struggle in Rathajatra in 1950-
Samaj-29th July 1950.

1969

(Extract news about Nabakalebara from Odia leading Newspapers)

5 May The Public Health Deartment took strong measures for the health of the Pilgrims coming to Puri during *Nabakalebara*. From religious point of view the *Nabakalebara* ceremony is something special. Many piligrims all over India will come to see *snanapurnima*, *Nabakalabera darshan, Rath yatra* & *Bahuda Jatra*. There was arrangement for inoculation of injections of cholera & small pox in Puri town & railway station. The District Health Officers, the Health Officers of N.A.C., the Health officers of Primary Health Centers. Sanitary Inspector of Block areas were directed to inoculate injections free of cost. The pilgrims would be inoculated & they would show medical certificate. They were advised to use filter water, clean food & stay in the cleaned camp.

6 May The log of Sri Balabhadra reached the *Srikhetra* yesterday on the eve of *Nabakalebara*. Hundreds of people made procession and brought the log. The log was taken to *Koili Baikuntha* through the North door.

6 May It was expected that there would be a gathering of seven lakhs of pilgrims on the eve of *Nabakalebara*. The Government took steps about their stay, food & health. Ten camps were selected for the pilgrims to stay at Talabania. There was the provision of rupees five lakhs towards expenditure for the health of the pilgrims. There was also the provision of two lakhs thirty five thousand rupees towards diversion of buses to Talabania in order to avoid rush. There would be an expenditure of Rupees fifty thousand for the construction of road from Badasankha to *Gundichaghara*. There was also the provision for supply of electricity to *Badadanda*. Ten advertising booths would be opened to give information to the Pilgrims in various languages. Four watch towers also would be set up near the sea beach and the volunteers would be engaged there. Massive police arrangements were done in order to maintain peace.

19 May The cutting of scared log of Lord Jagannatha commenced at 4 P.M. on 16 May and ended at 3.45 P.M. next day. The Daitapatis and Biswakarmas after obtaining direction in dream from the goddess Mangala of Kakatpur reached the place of the sacred tree.The Daitapati and Biswakarmas cut the log with their golden, Silver and iron axes. When the sacred tree felled down 15,000 devotees rejoiced and shouted God’s name. During the five days ritual near the sacred tree near about two lakhs of people were present. The State Government took all steps and looked after the health of the people.

23 May It was expected that there would be a gathering of 8 to 10 lakhs of pilgrims for the *Nabakalebara*. There was no budgetary provision of funds for it. There was an outstanding of three lakhs of rupees towards train fare of the pilgrims. The Railway Department gave consent to donate the same. The Government directed to cut short the expenditure of other Departments and focussed on the *Nabakalebara* expenditure

24 May The log of Lord Jagannatha was carried to Puri via Khurda. Kirtan was conducted by thousands of pilgrims in the procession. The eminent persons like N. Mishra, Advocate and Ranjit Ray attended the procession. There were good arrangements for the *Darubrahma* from the P.W.D. Department and Notified Area Council.

29 May The log of Jagannatha was kept inside the compound. It was a rumour among the people that the log would not be utilized for Lord Jagannatha as it was hollow . But it was known that the rumour had no basis.

1 June In view of the arrival of 8 to 10 lakhs of pilgrims to Puri during Nabakalebara a number of beds were arranged in the Puri District. Besides this 100 nos. of beds also were increased in Puri hospital. A number of tube wells also were constructed for supply of drinking water to the Pilgrims at Puri. A road from Atharanala to the backside of Gundicha Temple was constructed for the journey of pilgrims to Puri. The road from Laxmibazar water tank to Mangalaghat was also developed. A number of public buses were also arranged for the pilgrims in connection with *Nabakalebara darshan*.

2 June The *Snanajatra* of Lord Jagannatha was observed in a proper way. There was a great gathering during the time of *Pahandi*. The *Snanamandap* was nicely decorated and many people got *darshan* on the *Snanamandap*. From today for a period of one and half months the images will remain in *Anasara*.

5 June Yesterday the *Snanajatra* of Lord Jagannatha was conducted with proper rules and regulations. There was a great gathering of pilgrims and the people could not reach *snanabedi*. Besides the people faced inconvenience owing to want want of light on the *Baisi Pahacha*. The people were not satisfied with the activities of the police. The duty of *darshan* was entrusted to the Pratiharis. The *Snanabedi* was decorated with blue light. A few people from the mofussil attended the function. The blasting of crackers were also arranged by the *sebayats* during the bahuda Pahandi.

16 June On the last 13th night there was change of *Brahma* of Lord Jagannatha. The four doors of *Srimandira* were closed and cleaned. On the occasion of this the Puri Raja was present. Many people gathered near *Singhadwara* and made Kirtan. The change of *Brahma* was secret. The old images were buried near *Koili Baikuntha*.

18 June There was a review meeting by the District Magistrate in connection with Departmental preparation for the *Nabakalebara* at Puri. The matters of the water supply, public health, medical, road & transport communication, postal, electricity and discipline were discussed. The non-Government members were not satisfied with electricity, telegraph & water supply works for the *Nabakalebara* and it was discussed to take adequate

steps. It was also discussed to make cleanliness of the road and laterines. It was also arranged to make seven medical centres for the pilgrims. It was expected that there would be a gathering of seven lakhs of pilgrims for the *Nabakalebara*.

21 June The Daitapatis accomplished the burial of the old Deities. During this period the *solasasan* mahantas took Prasad. It was stated that there were arrangements from the Mahantas & religious people to supply *Mahaprasad* to sixteen thousand people. The Daitapatis prayed to donate money for this occasion.

21 June It was reported that there would be Srimad Bhagabat Parayana and *Nama Sankirtan* at Singhadwara on the occasion of *Nabakalebara* of Lord Jagannatha for a period of eleven days. The learned Pandits & *Bhaktas* of India were invited to attend the function. Sri Purusottam lal Goswami & Nrushingha ballav Goswami would participate in the function. The reputed persons from Puri, Cuttack, Balasore, Sambalpur, Kalahandi, Dhenkanal, Patnagarh were requested to attend and contribute to this occasion.

23 June It was reported that the Health and Rural Development Department approved a sum of Seventeen lakhs towards the development of roads, water and health of Puri on the occasion of *Nabakalebara Jatra*.

23 June It was known that the book titled "*Sri Jagannathanka Nabakalebara*" written by Kahnu Charan Mishra in Oriya and Hindi language will be published soon. Many research sources of Lord Jagannatha had been focussed

on this book. The Publisher of this book was a famous sebayat of the temple named Ramkrushna Puja Panda Samanta.

28 June The South Eastern Railway had taken steps to start trains from Howrah to Puri on account of *Nabakalebara*. Special arrangements were done to start trains from Waltier, Raipur, Palasa, Bhadrak & Cuttack to Puri . More coaches were be installed in the coastal area trains.

30 June On the last 25th there was arrangement of mass *Mahaprasada* seva. Number of Brahmans, Sadhus and all matha mahantas attended the ceremony. The arrangement of *Mahaprasad* was done within the temple premises & nearly 14,000 people were invited.

30 June There were good arrangements by Puri District Health Department on account of *Nabakalebara*. Fifty beds were arranged in Sakhigopal Hospital. Besides this there were arrangements of 30 beds in Sakhigopal hospital, 10 beds in Pipil hospital 10 beds in Mangalpur hospital for contagious disease 100 beds were arranged in Puri contagious hospital. There was also arrangement of 4 numbers of ambulances in the hospitals, 10 medical centres were also arranged in Puri town. 3 mobile medical units will help the above centers. The blood bank of Red Cross society will supply blood as and when required. In order to manage this 60 medical officers will be appointed. Four beds will be opened in Puri railway station and two special doctors will serve all the time.

3 July On last 25th at 10 P.M. (the 13th day of burial) mahotsab of Lord Jagannatha was celebrated in the temple premises by the Daitapatis. The Chhatisaniyoga,

Sebayats, Mahantas & Brahmins of the temple and notable persons like the Culture Minister. Nityananda Mohapatra & Debottara Commissioner also attended the function. More than 10,000 people took Mahaprasad in the temple. There was also *Daridra Narayan Seba* outside the temple

3 July On Sunday at 8 P.M. various sebayats in a meeting discussed the end of *anabasara* and opening of doors of Sri Jew. It was finally decided that the doors would be opened on 14th night. It was also decided that the *paramanic* fees would be Rs.5.00. From coming 10th instant the pilgrims would collect permission letter by submitting *paramanic* fees.

6 July A high level meeting was organized at Secretariat under the Chairmanship of Hon'ble Chief Minister for the *Nabakalebar*. In this meeting the Deputy Chief Minister Sri Pradhan, Rural Development Minister Sri Haraprasad Mohapatra, Information & Public Relations Minister Sri Harihar Patel attended The Chief Secretary of Odisha, Police I.G. and high level officers also attended the meeting.

7 July, On coming 15th there would be *Ratha Jatra* of Lord Jagannatha, Balabhadra & Subhadra. It was expected that there would be a gathering of 10 lakhs of pilgrims for the *Nabakalebara Ratha Jatra*. The State Government undertook adequate steps to make the festival a grand success. The then Chief Minister Sri Rajendra Narayan Singhdeo personally inspected all the arrangements. The heavy vehicles were also banned to enter Puri town. The inoculations of injections was also made compulsory by the Health Department. Twenty one information centres were opened for the convenience of the Pilgrims.

7 July It was stated that one godown named "Mahalakshmi Bhandar" was opened inside the temple. The temple administrator would purchase things for the *bhog* of Lord Jagannatha & the *Pandas* would get the earthen pots from this place. It was known that rupees four lakhs were collected on loan basis from the united Commercial Bank. Milk was also not available in the temple for preparation of bhog. The bhog was very essential as lakhs of pilgrims were coming to Puri for *Nabakalebara*. The temple administrators should see its management.

8 July The Chief Minister Sri Rajendra Narayan Singhdeo alongwith Rural Development Minister Sri Haraprasad Mohapatra discussed preparation of *Nabakalebara* in Puri Circuit House. Many things were discussed between the Revenue Divisional Commissioner & the highlevel officers. On *Nabajoubana darshan* the Chief Minister pointed out that the *Sahanamela darsan* would be compulsory for the public. The Chief Minister checked all the centres in the town and returned back in the evening.

10 July Bimal Chandra Mitra of Cuttack filed a case against the Temple Administrator in connection with unlawful fixation of *paramanic* fees for the *Nabajoubana darshan* on the eve of *Nabakalebara* of Lord Jagannatha. It was mentioned that it was against Para 14 of the Constitution. He appealed not to collect fees for the purpose. Advocates like Bijaya Kumar Mohanty, R.C. Mohanty, Dhirendra Kumar Panda, Umesh Dube & Sri S.N. Kar would plead in favour of the applicant.

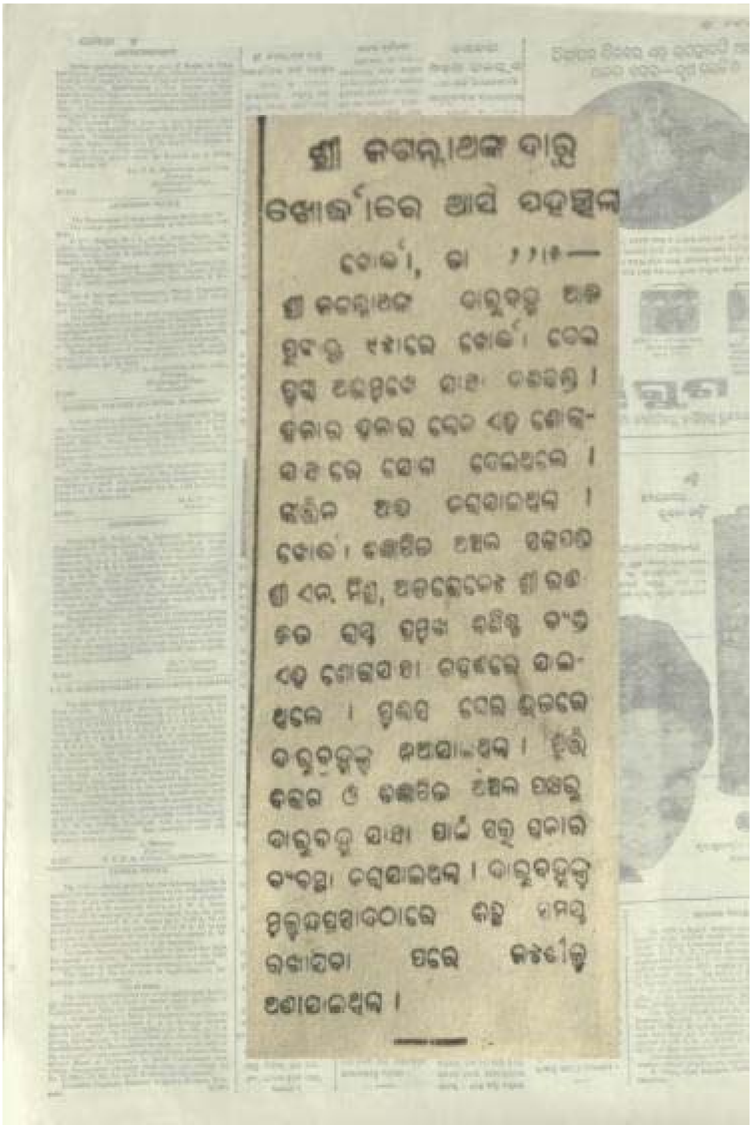
4 July On last 11th evening a meeting was conducted under the chairmanship of Gajapati Raja. In this meeting District Collector, Debottara Commissioner & Mahanta of Emara matha were present. There was a discussion on fixation of fees for the *darshan* of *Nabajoubana* & *Pahandi bije*. There was argument among the members as it was done without the knowledge of the Temple management Committee. The members also complained that as the *Chandanlagi* of Lord Jagannatha could not be done owing to the mistake of the temple management. As a result the Vice President & District Collector left the meeting. Then the Gajapati Raja also left the place.

15 July The South Eastern Railway made arrangements for the pilgrims on the eve of *Nabakalebara* festival. Two special express trains would go from Howrah to Puri. It was also decided to start special trains to Puri from Bhadrak, Cuttack, Khurda Road, Palasa and Raipur. Another special train would start from Bhadrak to Puri. After the Car festival special arrangements were also done for the pilgrims to return to their native places from Puri.

16 July There were arrangements of nine special trains to Puri on the eve of *Nabakalebara*. The chain pulling by the pilgrims were also restricted by the Department of Railways. Many ticket counters, drinking water & food were also organized by the Department of Railway for the pilgrims coming to Puri to see *Nabakalebara* festival.

18 July Many persons got the chance of having *Nabajoubana darshan* after getting approval from the Temple authorities. It was reported that many Bengali and

Marwadi people purchased tickets for the *darshan*. The Minister Sri Nityananda Mohapatra had darshan after purchasing ticket amounting to Rs.25.00. As the four doors were closed the people could not get the chance to have *Mahaprasad*. The *Pahandi bije* of the three deities started at 10.30 A.M. morning. There was a gathering of three lakhs of pilgrims on the eve of *Ratha Yatra*. The Governor of Bihar, Hon'ble Nityananda Kanungo, Chief Minister Sri Singh Deo, the ministers Sri Rajballav Mishra, Haraprasad Mohapatra, Sri Banamali Patnaik, Sri Nityananda Mohapatra & Parliamentarian Sri Rabi Ray, Sri Pratapkeshari Deo & Sri Srinibas Mishra were present. The volunteers were engaged for the service of the pilgrims.



ଶ୍ରୀ ଜଗନ୍ନାଥଙ୍କ ଦାରୁ ଖୋର୍ଦ୍ଧାରେ ଆସି ପହଞ୍ଚିଲା

Plate 46 - News on arrival of Sacred *Daru* of Lord Jagannatha at Khurda.

Samaj-14th May 1969

ଶ୍ରୀଜଗନ୍ନାଥଙ୍କ ପବିତ୍ର ଦାରୁ

Plate 47 - News on Sacred *Daru* of Lord Jagannatha.

Samaj-19th May 1969

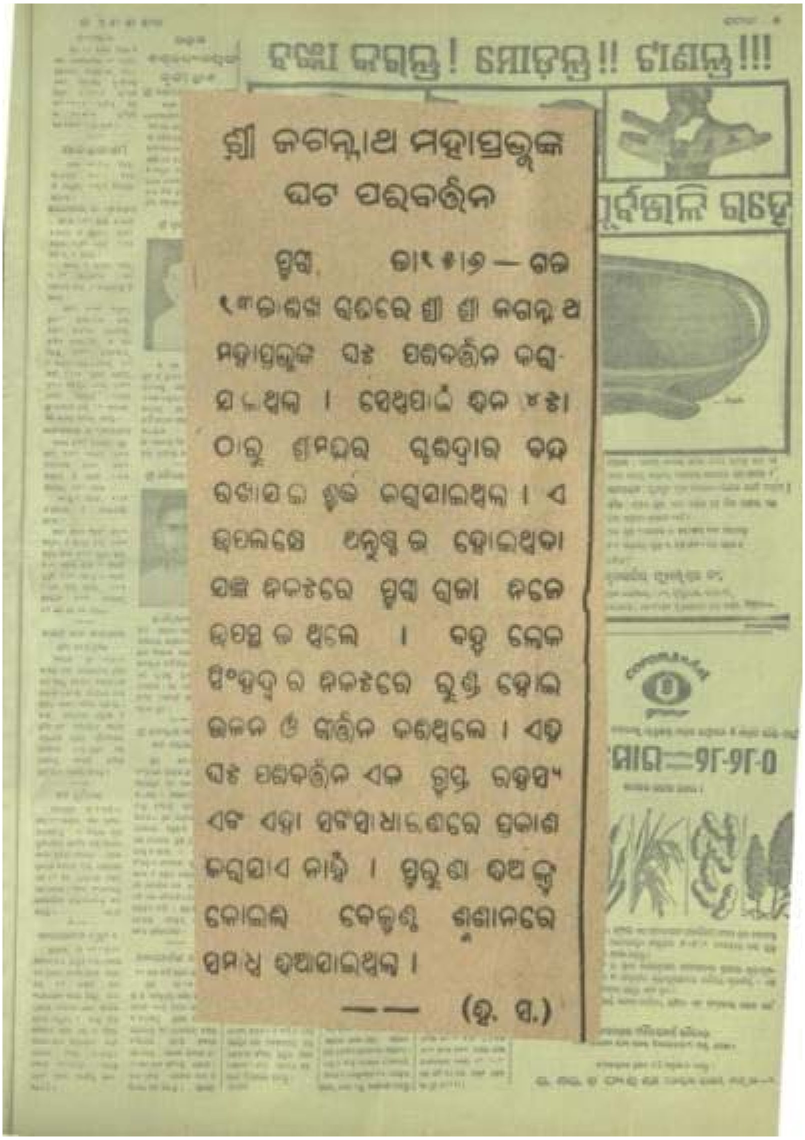
ଜଗନ୍ନାଥଙ୍କ ଦାରୁ

ଜନରବ ଅମୂଳକ

ପୁରୀ, ତା ୨୭।୫ — ଶ୍ରୀ ଜଗନ୍ନାଥଙ୍କ ଦାରୁ ଯଥାବିଧି ଏଠାକୁ ଅଣାଯାଇ ଶ୍ରୀ ଜଗନ୍ନାଥ ମେଢ଼ା ଭିତରକୁ ନିଆଯାଇଛି । ଏଠାରେ ଏକ ଜନରବ ସୃଷ୍ଟି ହୋଇଥିଲା ଯେ ଦାରୁ ପୋକ ପଡ଼ିବାରୁ ଏ ବର୍ଷ ସେ ଦାରୁ କାମରେ ଲାଗିବ ନାହିଁ । କିନ୍ତୁ ଖବର ନେବାରେ ଜଣାଗଲା ଯେ ଏ ଜନରବର କୌଣସି ଭିତ୍ତି ନାହିଁ । ସେହିଭଳି ପୁରୀ ରାଜାଙ୍କ ଶାରୀରିକ ଅସୁସ୍ଥତା ଅବସ୍ଥା ନେଇ ଜନରବ ସୃଷ୍ଟି ହୋଇଥିଲା । ସେ ଭଲ ଅଛନ୍ତି । ଏଭଳି ଜନରବର ରହସ୍ୟ ବୁଝି ହେଉନାହିଁ ।——

Plate 48 - News on Daru of Lord Jagannatha

Samaj-29th May 1969



ଶ୍ରୀ ଜଗନ୍ନାଥ ମହାପ୍ରଭୁଙ୍କ ଘଟ ପରିବର୍ତ୍ତନ

ପୁରୀ, ଜୁନ ୧୫ — ଗତ ୧୩ ତାରିଖ ରାତିରେ ଶ୍ରୀ ଶ୍ରୀ ଜଗନ୍ନାଥ ମହାପ୍ରଭୁଙ୍କ ଘଟ ପରିବର୍ତ୍ତନ କରାଯାଇଥିଲା । ସେଥିପାଇଁ ଦିନ ୪ଟା ଠାରୁ ମନ୍ଦିରର ସିଂହଦ୍ୱାର ବନ୍ଦ ରଖାଯାଇ ଶୁଦ୍ଧ କରାଯାଇଥିଲା । ଏ ଉପଲକ୍ଷେ ଅନୁଷ୍ଠିତ ହୋଇଥିବା ଯଜ୍ଞ ନିକଟରେ ପୁରୀ ରାଜା ନିଜେ ଉପସ୍ଥିତ ଥିଲେ । ବହୁ ଲୋକ ସିଂହଦ୍ୱାର ନିକଟରେ ଭୁଣ୍ଡ ହୋଇ ଭଜନ ଓ କୀର୍ତ୍ତନ କରିଥିଲେ । ଏହି ଘଟ ପରିବର୍ତ୍ତନ ଏକ ଗୁପ୍ତ ରହସ୍ୟ ଏବଂ ଏହା ସର୍ବସାଧାରଣରେ ପ୍ରକାଶ କରାଯାଏ ନାହିଁ । ପୁରୁଣା ଘଟକୁ କୋଇଲି ବୈକୁଣ୍ଠ ଶ୍ମଶାନରେ ସମାଧି ଦିଆଯାଇଥିଲା ।

—— (ପ୍ର. ସ.)

Plate 49 - News on change of Ghata of Lord Jagannatha

Samaj-16th June 1969

Plate 50 - News on Car Festival of Lord Jagannath

Samaj-7th July 1969

Plate 51 - News on control of vehicle on the eve of Nabakalebara

Samaj-7th July 1969

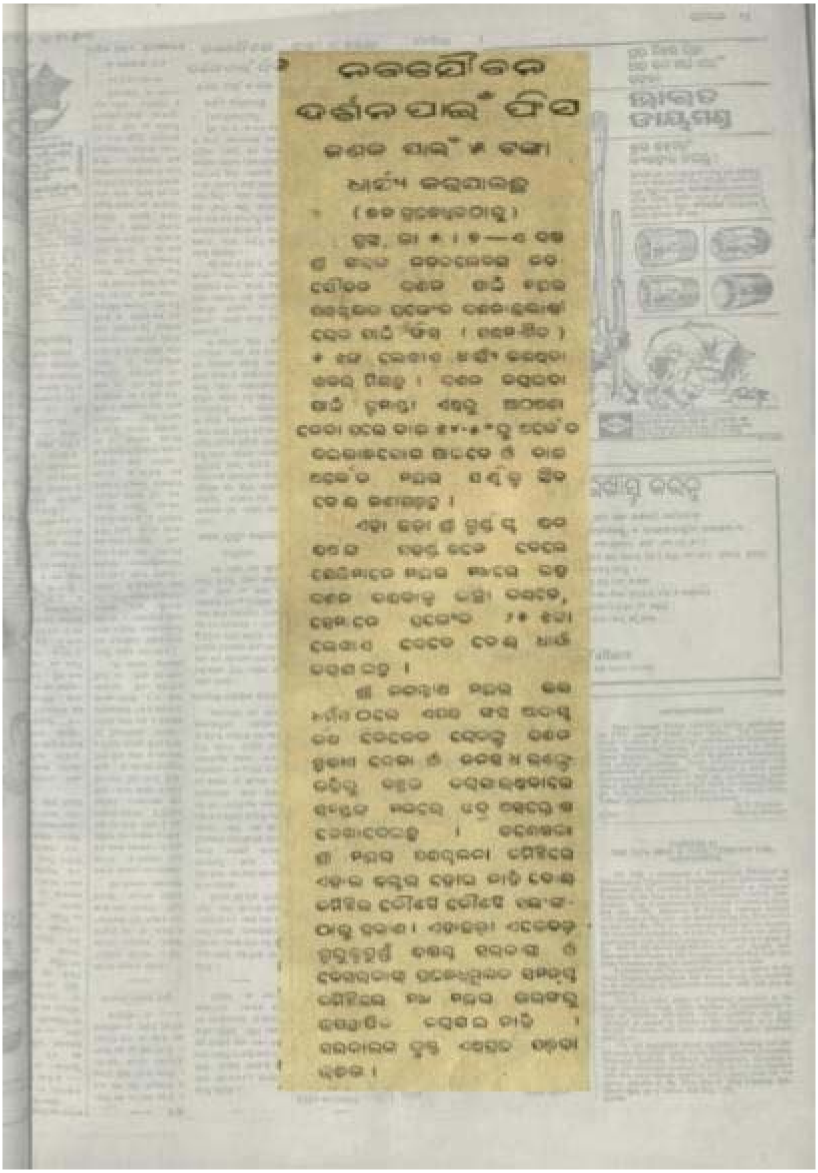


Plate 52 - News on fixation of fees of Rs.5/- for Nabajaubana Darshan

Samaj-9th July 1969

Plate 53 - News on case against the fees fixed by the Temple Administration for Nabajaubana Dashan of Lord Jagannatha.

Samaj-10th July 1969

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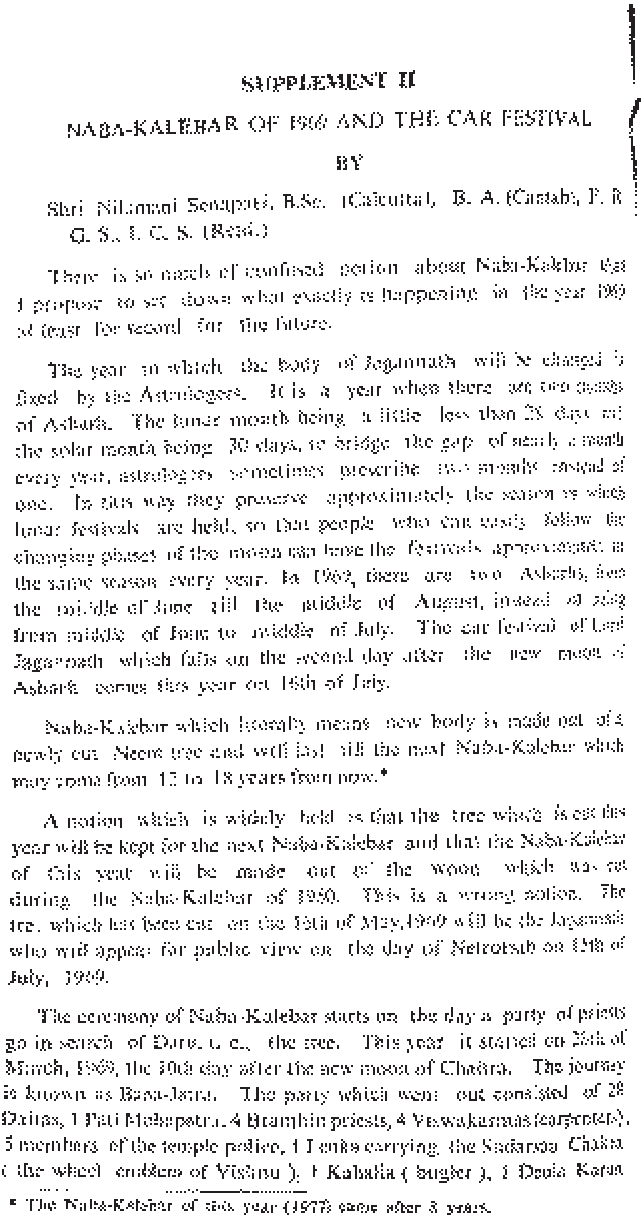
State Editor

GAZETTEERS UNIT
DEPARTMENT OF REVENUE
GOVERNMENT OF ORISSA

Plate 54 - Nabakalebara of 1969, Puri Gazetteer



SUPPLEMENT II

NABA-KALEBAR OF 1969 AND THE CAR FESTIVAL

BY

Shri Nilamani Senapati, B.Sc. (Calcutta), B. A. (Cantab), F. R. G. S., I. C. S. (Retd.)

There is so much of confused notion about Naba-Kalebar that I propose to set down what exactly is happening in the year 1969 at least for record for the future.

The year in which the body of Jagannath will be changed is fixed by the Astrologers. It is a year when there are two months of Ashara. The lunar month being a little less than 28 days and the solar month being 30 days, to bridge the gap of nearly a month every year, astrologers sometimes prescribe two months instead of one. In this way they preserve approximately the season in which lunar festivals are held, so that people who can easily follow the changing phases of the moon can have the festivals approximately in the same season every year. In 1969, there are two Asharhs, from the middle of June till the middle of August, instead of only from middle of June to middle of July. The car festival of Lord Jagannath which falls on the second day after the new moon of Asharh comes this year on 18th of July.

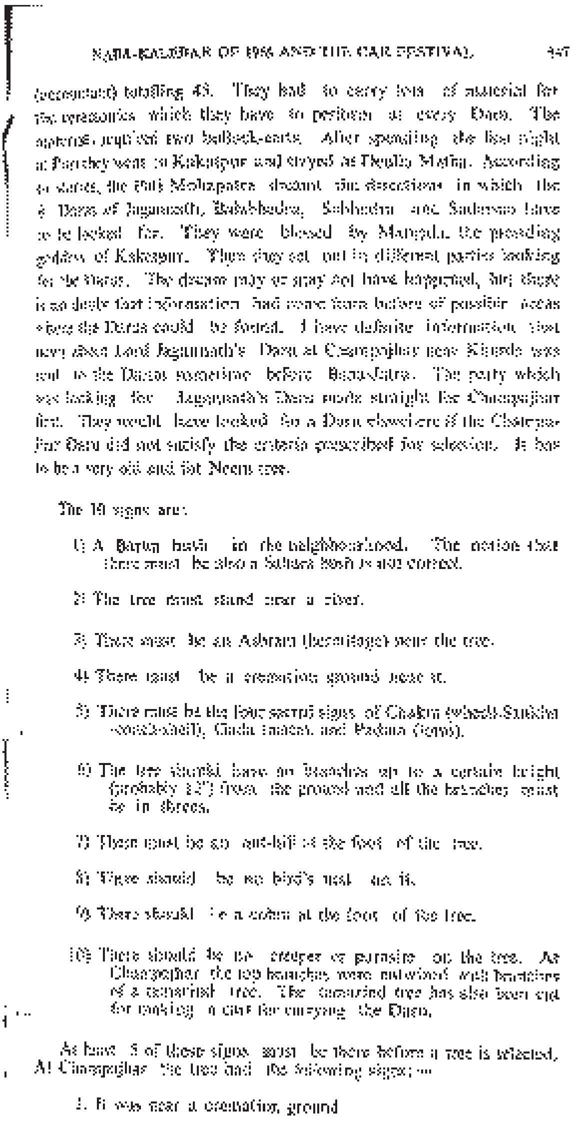
Naba-Kalebar which literally means new body is made out of a newly cut Neem tree and will last till the next Naba-Kalebar which may come from 12 to 18 years from now.*

A notion which is widely held is that the tree which is cut this year will be kept for the next Naba-Kalebar and that the Naba-Kalebar of this year will be made out of the wood which was cut during the Naba-Kalebar of 1950. This is a wrong notion. The tree which has been cut on the 15th of May, 1969 will be the Jagannath who will appear for public view on the day of Netrotsab on 15th of July, 1969.

The ceremony of Naba-Kalebar starts on the day a party of priests go in search of Daru, i. e., the tree. This year it started on 28th of March, 1969, the 10th day after the new moon of Chaitra. The journey is known as Bana-Jatra. The party which went out consisted of 28 Daitas, 1 Pati Mohapatra, 4 Bramhin priests, 4 Viswakarmas (carpenters), 5 members of the temple police, 1 Lenka carrying the Sudarsan Chakra (the wheel emblem of Vishnu), 1 Kahalia (bugler), 1 Deula Karan

* The Naba-Kalebar of this year (1977) came after 8 years.

Plate 55 - Nabakalebara of 1969, Puri Gazetteer



NABA-KALEBAR OF 1969 AND THE CAR FESTIVAL

(accountant) totalling 45. They had to carry lots of material for the ceremonies which they have to perform at every Daru. The material required two bullock-carts. After spending the first night at Puri they went to Kakatpur and stayed at Deulia Matha. According to stories, the Puji Mohapatra dreamt the directions in which the 4 Darus of Jagannath, Balabhadra, Subhadra and Sudarsan have to be looked for. They were blessed by Mangala, the presiding goddess of Kakatpur. Then they set out in different parties looking for the Darus. The dream may or may not have happened, but there is no doubt that information had come from before of possible areas where the Darus could be found. I have definite information that news about Lord Jagannath's Daru at Champajhar near Khurda was sent to the Dasas sometime before Snana-Jatra. The party which was looking for Jagannath's Daru made straight for Champajhar first. They would have looked for a Daru elsewhere if the Champajhar Daru did not satisfy the criteria prescribed for selection. It has to be a very old and fat Neem tree.

The 10 signs are:

1) A Baruna basti in the neighbourhood. The notion that there must be also a Sahara bush is not correct.

2) The tree must stand near a river.

3) There must be an Ashram (hermitage) near the tree.

4) There must be a cremation ground near it.

5) There must be the four sacred signs of Chakra (wheel), Sankha (conch-shell), Gada (mace) and Padma (lotus).

6) The tree should have no branches up to a certain height (probably 12') from the ground and all the branches must be in threes.

7) There must be an ant-hill at the foot of the tree.

8) There should be no bird's nest on it.

9) There should be a cobra at the foot of the tree.

10) There should be no creeper or parasite on the tree. At Champajhar the top branches were entwined with branches of a tamarind tree. The tamarind tree has also been cut for making a cart for carrying the Daru.

At least 5 of these signs must be there before a tree is selected. At Champajhar the tree had the following signs:—

1. It was near a cremation ground

Plate 56 - Nabakalebara of 1969, Puri Gazetteer

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2. It had two of the sacred signs, i. e., the wheel and conch-shell clearly visible on the bark.

3. It branched in threes.

4. There was an ant-hill at the foot of the tree.

5. There was no bird's nest.

6. 3 cobras had been seen coming out of the ant-hill.

7. It was a very old fat tree with a girth of 13' at ground level and free of branches up to a height of 12'.

8. There was no creeper or parasite.

Location of Daru

Jagannath's Daru stood on Plot No. 928 belonging to Gobardhan Brahma in village Champajhar of Puri district which belongs to the Ekharajat Mahal, the landed property of Lord Jagannath.

Balabhadra's Daru was found on Plot No. 1285 at village Bhaka-sahi, hamlet Gada Chari Pada, in Balipatna Police Station of Puri district belonging to Keshab Chandra Patra.

Subhadra's Daru was found at village Kanhapur in Police Station Govindapur in Cuttack district on Plot No. 254 which is Gochar (belonging to the whole village).

Sudarsan's Daru was found at village Balara near Baranadipur in Police Station Balipatna of Puri district.

After the Daru has been located, Homa is performed until the auspicious day for cutting it. At Champajhar it lasted for three days and cutting of the tree started in the afternoon of the 16th of May, 1969. Crowds collected during this period, causing agitation and law and order problems for the authorities. Although it is laid down in Sankha Puran that "Swarupam Ba Anupam Ba Napashyet Chhedan Abadhi", that is, people should not see the Daru before it is cut, the rule was not known to the people and no body told them to desist from visiting the Daru. Crowds not only collected but started chipping off bark inspite of the priests trying to dissuade them.

The cutting started at 3 p. m. on the 16th May, 1969. Biswanath Puri Mohapatra (of Bidyapati family) first touched the Daru with a golden axe. Then Daitapati Rajkishore Das Mohapatra touched it with a silver axe. Then the 4 Viswakarmas (carpenters) started cutting. They soon got tired and wanted the help of the villagers which was at the beginning not forthcoming. Later they came forward and helped.

Plate 57 - Nabakalebara of 1969, Puri Gazetteer

During the Naba-Kalebar of 1950, Balabhadra's Daru was found at Jahapur near Kakatpur in Puri district. The owner was a Mohammedan who first refused to give it. But his wife not only gave permission to take the Daru, but engaged men to cut it and entertained the whole party during the few days they stayed at Jahapur.

The wheels of the cart on which Jagannath's Daru was carried was made out of the tamarind tree which stood near the Daru at Champajhar. The wheels were like disc wheels without spokes.

The Darus have been shaped into the four deities in secret. Perhaps it is not generally known that the Devadasi system prevails in the Puri temple. A Devadasi sings before the deities before the doors are closed for the night. While the Darus are being shaped in a closed room, the Devadasis sing outside the closed door and live on Havisanna during that period as if they are in mourning. On 13th June, the inner contents of the deities were transferred from the old bodies into the new bodies and the old bodies were buried at a place inside the temple premises called Koili-Baikuntha. The Daitas who removed the inner contents of the old deities to the new were selected on 28th March, 1969.

Actually there were 4 deities who got new bodies. They were Jagannath, Balabhadra, Subhadra and Sudarsan. According to traditional belief the person who transfers the Brahma or the inner contents of Jagannath dies soon after performing the ceremony. Rama Chandra Pati Mohapatra, aged 70, transferred the Brahma of Lord Jagannath at the Naba-Kalebar of 1969.* The transfer of the inner contents was done in a closed and locked room with the Daita blindfolded and hands wrapped in cloth so that he could neither see nor feel what he was transferring. The selection of the 4 Daitas was made by the 28 families of Daitas in consultation with their elders. When the transfer of the inner contents was completed all the Daitapatis of Puri started a period of mourning as if a close relation had died. They observed this period of mourning for 11 days and on the 12th day 8,000 persons were fed for which contributions were received from many quarters. The food was cooked in the temple kitchen.

While the Daitas transferred the inner contents of the deities prayers (*Archana*) were offered by a Pati Mohapatra who is a Brahmin. All the ceremonies after the bathing festival (Snana Jatra on full moon of Jestha which this year fell on 31st May) up-till Netrotsab (the day before the car festival, that is, on 15th July) are secret. The period is called Anasar.

* It is reported, Rama Chandra Pati Mohapatra died in 1973, three years after performing the ceremony.

(8 Rev.—120)

Plate 58 - Nabakalebara of 1969, Puri Gazetteer

The next stage is covering the wood with silk. There will be several layers of silk pasted on the body and then a Chitrakar (painter) will paint it to become the deity. In other words, what is visible to the public is the painted silk which has been pasted on the wood.

CAR FESTIVAL

As in previous years the timber for building the cars came from Daspalla, an ex-princely State of Orissa which is traditionally the donor of the timber for the car festival of Puri. After the integration of the State with Orissa in 1948 the Government of Orissa honoured the traditional commitment and directed the Divisional Forest Officer of Daspalla to despatch the annual requirement of timber in good time. This year the timber was floated down the Mahanadi, Kathjuri, Bhargavi, and landed 3 miles from Puri. According to the temple manager the size of the timber has been gradually getting smaller, so that it has to be supplemented by purchase from the market. The entire timber is of Sal (Shorea robusta) which remains strong and hardy even though it may crack on loss of moisture. The fact that the size of the timber is diminishing shows depletion of the Sal forest of Daspalla which needs special preservation for honouring the traditional commitment of supplying timber for Lord Jagannath's car festival.

The building of the cars started on the date of Akshaya Tritiya (on 19th of April 1969). The carpenters are hereditary Jagir holders, but on account of partition and sale of Jagirs they cannot render full free service which they did before. Now they have to be paid concessional wages of Rs. 3·75 per day per head.

The size and dimension of the cars has remained unaltered. The size of the car of Jagannath being 45′ high and 45′ square at wheel level. The wheels are 7′ in diameter for all the cars and the number of wheels prescribed is 16 for Jagannath, 14 for Balabhadra and 12 for Subhadra which will remain unaltered this year. The covering of the cars used to be woollen previously. But for want of sufficient woollen material Markin cotton cloth is now being used. The Markin is dyed and dried before it is used on the cars. The colour of the covering is as follows:—

Jagannath	.. Red and golden
Balabhadra	.. Red and green
Subhadra	.. Red and black

The cars of the deities have their own names. The Car of Jagannath is called Nandighosa; those of Balabhadra and Subhadra are called Taladhwaja and Devadalana respectively.

Plate 59 - Nabakalebara of 1969, Puri Gazetteer

1977

(Extract news about Nabakalebara from Odia leading Newspapers)

April-May

The newspapers in Odia like Samaj and others throw much light on the *Nabakalebara* rites of the Jagannatha Trinity in 1977. The ceremony for searching of sacred Daru began from 10th day of bright fortnight of *Chaitra* (March-April) which fell on 30th March in 1977. But due to some unavoidable circumstances it began from 6th April. On 6th April at 1.32 pm. The Pati Mahapatra gave three garlands (*ajnamalas*) to the Daitapati or Badagrahi Daita or the leader of the Daitas from lord Jagannatha, Balabhadra and Subhadra. He himself kept one garland of Lord Sudarsana. Then the Daitapatis, Pati Mahapatra, Viswakarma, Viswavasu were supplied with new clothes by Bhitaracha at *Anasarapindi* which is called *Sadhibandhaniti*. In the meantime the priest of the temple and Rajaguru used to start with *Yajnas* and *Homas* at new *Darughara* near *Koilibaikuntha*, a sacred place in the northern side of the main temple. After these functions they went to the palace of Gajapati Maharaja of Puri in a procession. There the Rajaguru brought cocoanut, unboiled rice, betelnut etc. and a piece of cloth which are known as *Patani* and these objects were given to Acharya and Viswakarma only. By giving these items the Gajapati requested the group of inquisitors to bring the sacred *Daru* to Puri with proper care for the construction of new icons. This function, *Guateka* was celebrated on 6th April, at 3 Pm in the palace of Gajapati. The inquisitors of sacred *Daru* consisting of five Brahmins, four Badagrahi Daitas, 42 Daitas, four Viswakarmas, four temple police, one Viswavasu and others started expedition with five carts. In 1977 five Brahmanas-Pandit Krishna Chandra Rajaguru, Bisweswar

Mahapatra, Keshab Chandra Rajaguru, Pandit Mahadeva Mahapatra and Balarama Dash accompanied the party. The party went to Jagannatha Ballabha Matha near the Municipality market where they stayed for one and half day. There are two reasons for their stay at this matha.1- If anybody of the inquisitors group will be seriously ill, he will not return to his residence till all the sacred logs come to Puri.2- In the Matha they would prepare themselves for going to search the sacred log secretly.

The Daru inquisitors started for Kakatpur, the seat of Goddess Mangala at 2 Pm. Of 7th April. They arrived at Deuli Math, the original place of Mangala on 9th April at 4.30 pm. They began a special Majana and after that the five Brahmins worshipped the deity through Chandipatha. All these rituals were finished on 10th April at 3 pm. The search for Daru started on 11th April. The Daitas went to different directions for searching the Daru. On 19th April 1977 they got the Daru for Sudarshana at Singhasahi of Niali, Cuttack. After the completion of the rituals connected with it the sacred log arrived at Puri on 30th April with a great procession. In this process the daru of Balabhadra was collected from Adaspur Bhogeswar on the bank of the river Kandala, the Daru of Subhadra was collected from Delanga Beraboi on the bank of the river Luna from 6th May to 13th May. The sacred log of Jagannatha was collected from Rayachakradharpur, Sakhigopal from 14th May to 25th May. The sacred log of Lord Jagannatha arrived at Puri on 28th May.

June-July

The construction of images and the *pratishta* work began after the *Daru snana* or the sacred bath of the logs on 1st June to 15th June. On 15th June the newly constructed images took bath in holy water. The consecration work was completed before evening. The Daitas then took over the charge of the newly constructed images and prepared them for changing the *Brahma-padartha*. This ritual was performed at the midnight of the 14th day of the dark phase of

ashadha, on 15th June. The burial ceremony was completed on the 27th June.

In July as reported in the newspapers there was great arrangement for the Ratha yatra of the newly constructed images. About 20 to 25 thousand pilgrims gathered at the shrine to see the *Nabakalebara*. There was elaboarate arrangement for sanitation and medical treatment from the side of the Government before 14th July. Yet there was mismanagement on the occasion of the *Ratha yatra* of 1977. According to report on 18th July ropes could not be tied up to the chariots of the deities which was due to the non-cooperation of the temple authorities and the sevayats of Puri. This led to considerable delay in the performance of the rites before the march of the chariots. The *Pahandi* was also deferred to 2 pm. The pilgrims suffered a lot due to extreme hot climate. The police arrangement near the Rathas was beyond satisfactory. Though there was vast concourse of pilgrims on this occasion there was confusion in the performance of the ceremony and delay in the march of the chariots.

Admission Notice No. 2

Dettol

Plate 60 - News about Health system on the eve of *Nabakalebara* 1977.

Samaj-16th July 1977

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The Samaja

ପୁରୀ ରଥଯାତ୍ରାରେ ବିଭ୍ରାଟ କାହିଁକି ?

Plate 61 - News about disturbance in Puri Rathajatra in 1977.

Samaj-20th July 1977

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The Samaja

ପୁରୀ ରଥଯାତ୍ରା ଅବ୍ୟବସ୍ଥାର ବିସ୍ତୃତ ବିଭାଗୀୟ ତଦନ୍ତ ହେବ

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Plate 62 - News about Judicial inquiry for disturbance of Puri Rathajatra in 1977

Samaj-20th July 1977

1996

(Extract news about Nabakalebara from Odia leading Newspapers)

May-June

The leading Odia newspapers from May to June 1996 presented *Nabakalebara* ceremony in an elaborate manner. After a long ritualistic works the sacred log of Sudarshana was collected at Panimal near Niali, Cuttack. The Vanayaga ceremony for this purpose began from March 29.The *Daru* of Balabhadra was collected from Ramakrishnapur in Salepur.According to the news report in the Sambad of 8th May the *daru* of Balabhadra on the way to Puri was struck by a car at Malatipatapur. The *Daru* was in tact and was worshipped by the devotees on the way. According to the news report the *Daru* of Subhadra was collected from Malada near Astaranga. The *Daru* of Jagannatha was foundout at Dadhimachha Gadia in Khurda. The *Daru* inquisitors reached the spot and completed the connected rituals on 7th and 8th May. The *Daru* was cut off on 9th May. On 17th May all the logs reached Puri. A vast concourse of pilgrims and devotees gathered at different places to have a *darshan* of the sacred Daru. Sushil Kumar Pradhan, S.P, maintained proper discipline in this respect. On June 1st the second phase began with *Snana Purnima* occasion. Arrangements were made for the construction of the new images. Elaborate steps were taken on behalf of the Government for the success of the *Nabakalebara* ceremony of 1996. The Samaj in its report on 26th May stated that from May 21st a committee was formed under the chairmanship of Tarunakanti Mishra, RDC, for the proper management of the situation. By 25th May arrangements were made for the collection of woods for the chariots of the deities. Measures were adopted for proper sanitation and safety of the pilgrims. Emphasis was given on good communication. Both the temple

authorities and district collectorate took considerable care in the *Snana Purnima* occasion for the benefit of the pilgrims.

June

The news report of 3rd June stated that on 2nd June the construction of the new wooden images began with utmost secrecy. On 2nd June after the completion of the *Snana jatra* at about 3 am the daitapatis of the three deities after *pahandi* took the deity to *Anasaraghara*. The deities would remain in *Anasaraghara* for about 45 days. Yesterday the *sevayats* had also bathed the four *darus* kept in *Darushala*.In the coming July in the night of *Krishna Chaturddasi* after the encasing of *Brahma* in the newly made images *Nabajaubana darshan* would start. The news report of 12th June stated that on 15th June, in the *Krishna Chaturdasi* day, the *Brahma Pratistha* ceremony was to be done. On this day secretly the *ghata* or *Brahma* of the deities would be transferred from the old to the new in the dead of the night and the old deties would be buried in the *Koili Baikuntha*. This work would be completed by the Daitapatis. For this important ritual all steps would be taken by the distirct and temple administration. The news report of 17th June stated that the ritual of the transfer of *Brahma* from the body of the old deities to the new deities in Jagannatha Puri was conducted in the dead of the night of 15th June by the Daitapatis in utmost secrecy. On that day after the *badasimhara niti* all the devotees left the temple and the Daitapatis only entered the temple and the shrines of all other deities inside the temple complex were locked. The entire Puri town alongwith the temple of Jagannatha was without light as the current was off. In that dense darkness the so-called *Mahaprasthanika parva* was successfully conducted.

(Extract from the document relating to Nabakalebara-1996
(Collectorate, Puri)

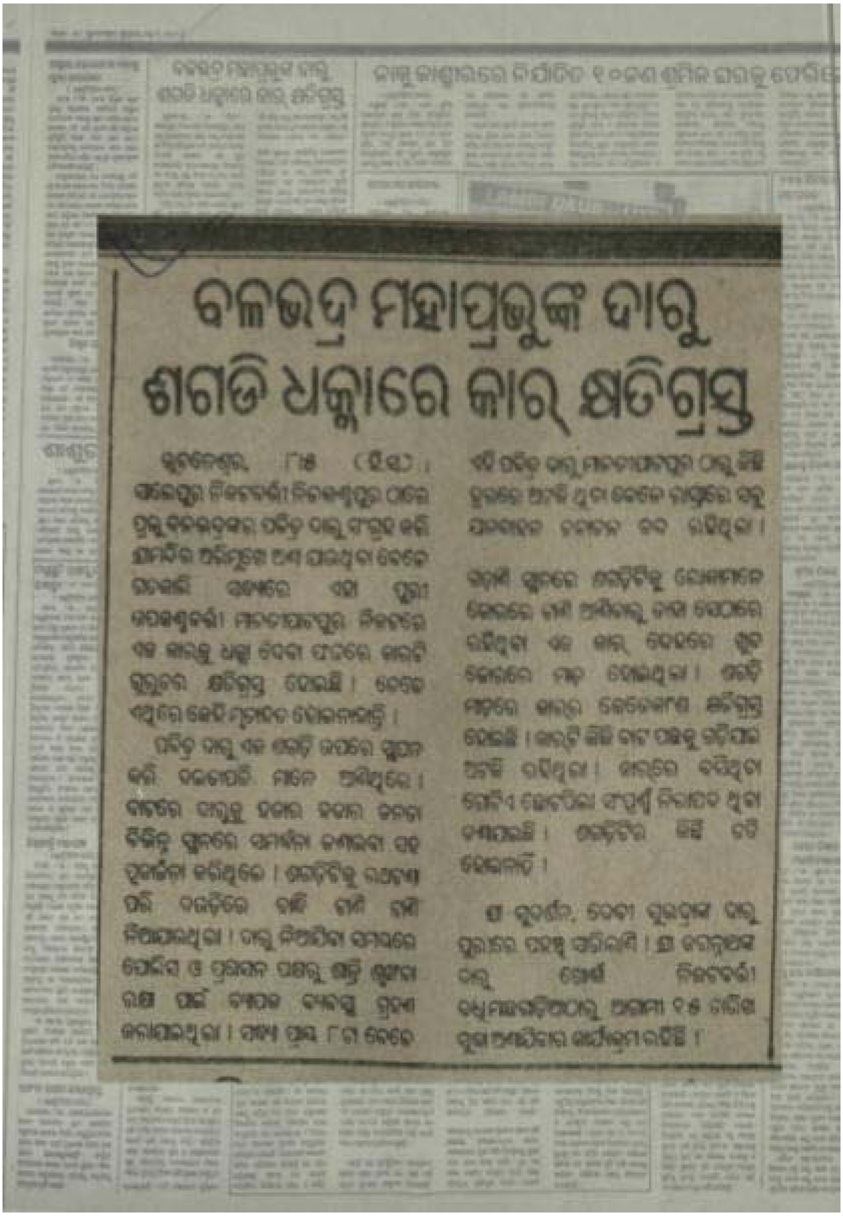
Nabakalebara held in 1996 has been documented by S. C.Mohapatra, IAS, the - then Collector, Puri. The conduct of *Banajaga-Jatra*, *Snana Purnima*, *Maha Anasara*, construction of idols and transfer of *Brahma*, construction of *Ratha Yatra* and other details have been dealt with in a special document titled, **Nabakalebara-1996**. The issues pertaining to administrative arrangement, maintenance of law and order, role played by voluntary organizations etc. are highlighted in the document. It also contains important suggestions for systematic observance of the mega festival.

Nabakalebara-1996 S. C. Mohapatra, IAS,
Collector, Puri

ଶ୍ରୀଜଗନ୍ନାଥଙ୍କ ଦାରୁବୃକ୍ଷ ଛେଦନ ଆସନ୍ତା ୯ରେ

Plate 63- News about cutting of Shree Jagannath Daru on coming 9th May 1996

Samabad- 6th May 1996



ବଳଭଦ୍ର ମହାପ୍ରଭୁଙ୍କ ଦାରୁ ଶଗଡି ଧକ୍କାରେ କାର୍ କ୍ଷତିଗ୍ରସ୍ତ

Plate 64- News about car accident of Balabhadra Daru in 1996.

Samabad 9th May 1996

ଜଗନ୍ନାଥଙ୍କ ଦାରୁବୃକ୍ଷର ଛେଦନ କାର୍ଯ୍ୟ ସମାପ୍ତ

([illegible]) [illegible] ୧୦।୫

ଦଧିମାଛଗାଡ଼ିସ୍ଥିତ ଜଗନ୍ନାଥ ମହାପ୍ରଭୁଙ୍କ ଦାରୁବୃକ୍ଷର ଛେଦନ କାର୍ଯ୍ୟ ଶନିବାରଠାରୁ ଆରମ୍ଭ ହୋଇ ରବିବାର ଶେଷ ହୋଇଛି । ଗତ ୭ ତାରିଖଠାରୁ ଦାରୁବୃକ୍ଷ ପାଖରେ ଦଇତାପତି ଓ ଜଗନ୍ନାଥଙ୍କ ଗାତର ସେବକମାନେ ହୋମଯଜ୍ଞ ଚଳାଇଥିଲେ ।

ଗତକାଲି ଯଜ୍ଞ ଶେଷ ହେବାପରେ ବିଦ୍ୟାପତି ସୁନା କୁରାଢ଼ି, ବିଶ୍ୱାବସୁ ରୂପା କୁରାଢ଼ିରେ ଦାରୁ ଛେଦନର ଶୁଭାରମ୍ଭ କରିଥିଲେ । ସେପରେ ବିଶ୍ୱକର୍ମା ଲୁହା କୁରାଢ଼ିରେ ଛେଦନ କାର୍ଯ୍ୟ ଅବ୍ୟାହତ ରଖିଥିଲେ । ଦାରୁ ଛେଦନବେଳେ ହଜାର ହଜାର ଭକ୍ତ କାହାଳୀ ଘଣ୍ଟାଘଣ୍ଟ ହରିବୋଲ ହୁଳହୁଳିରେ ଗଗନପବନ ମୁଖରିତ କରୁଥିଲେ । ଦଧିମାଛଗାଡ଼ିଆ ସେତେବେଳେ ଏକ ମିନି ଶ୍ରୀକ୍ଷେତ୍ରଭଳି ମନେ ହେଉଥିଲା । ଛେଦନର ଅନ୍ତିମ ପର୍ଯ୍ୟାୟରେ ଦାରୁବୃକ୍ଷଟି ଉତ୍ତର ଦିଗକୁ ଧିରେ ଶୋଇ ପଡ଼ିଥିଲା ।

ଆସନ୍ତା ୧୨ ତାରିଖ ଦିନ ଦାରୁ ବୃକ୍ଷକୁ ଏକ ସ୍ୱତନ୍ତ୍ର ଶଗଡ଼ରେ ପୁରୀ ନିଆଯିବ । ଦାରୁ ଶଗଡ଼ କଟଣ, ପିପିଲି ଦେଇ ପୁରୀ ଯିବ ବୋଲି ଜଗନ୍ନାଥଙ୍କ ଗାତର ମୁଖ୍ୟ ଜଗନ୍ନାଥ ପୁର ମହାପାତ୍ର କହିଛନ୍ତି । ବର, କଇଁଆ ଓ କେନ୍ଦୁକାଠରେ ଏହି ସ୍ୱତନ୍ତ୍ର ଶଗଡ଼ ନିର୍ମାଣ କରାଯାଇଛି ।

ଦାରୁବୃକ୍ଷକୁ ଚଉପଟ କରାଯାଇ ଶଗଡ଼ରେ ରଖାଯିବ ଓ ତା ଉପରେ ପଞ୍ଚକର୍ମ ଅନୁଷ୍ଠାନ କରାଯିବ । ପ୍ରତିଦିନ ଦାରୁ ଦେଖିବା ପାଇଁ ଦଧିମାଛଗାଡ଼ିଆଠାରେ ହଜାର ହଜାର ଭକ୍ତଙ୍କ ସମାଗମ ହେଉଛି ।

Plate 65- News about end of cutting of Jagannatha *Daru* in 1996

Sambad 11th May 1996

ଶ୍ରୀଜଗନ୍ନାଥଙ୍କ ଦାରୁ ଶ୍ରୀମନ୍ଦିରରେ ପହଞ୍ଚିଲା : ବନଯାଗ ଯାତ୍ରା ଶେଷ ହେଲା

JYOTI MOTORS
The Landmark at Bhubaneswar

Plate 66- News about reaching of Jagannatha *Daru* at *Shree Mandira*

Sambad 18th May 1996

ନବ କଳେବର ଲାଗି ସମନ୍ୱୟ କମିଟି ବୈଠକ

Plate 67- News about Committee for *Nabakalebara* 1996.

Sambad 25th May 1996

ସମ୍ବାଦ

ନବକଳେବର ଲାଗି ବିଗ୍ରହ ନିର୍ମାଣ କାର୍ଯ୍ୟର ଶୁଭାରମ୍ଭ

Plate 68- News about starting making of *Daru Vigrahas.*

Sambad 3rd July 1996

ଯୁରିଆ ଦୁର୍ନୀତି : ସି.ବି.ଆଇ. ତଦନ୍ତରେ ସରକାର ହସ୍ତକ୍ଷେପ କରିବେ ନାହିଁ - ପ୍ରଧାନମନ୍ତ୍ରୀ

ଦିଲ୍ଲୀ ହାଇକୋର୍ଟ ବିରୁଦ୍ଧରେ ସି.ବି.ଆଇ.ର ପିଟିସନ ସୁପ୍ରିମକୋର୍ଟରେ ଖାରଜ

୧୫ ତାରିଖ ନିଶାର୍ଦ୍ଧରେ ଶ୍ରୀଜଗନ୍ନାଥ ମହାପ୍ରଭୁଙ୍କର 'ବ୍ରହ୍ମ' ପରିବର୍ତ୍ତନ କରାଯିବ

ଜୁଲାଇ ତୃତୀୟ ସପ୍ତାହରୁ ଜଳସେଚନ ପାଇଁ ନିର୍ଦ୍ଦେଶ

ହାରଛିଣ୍ଡା ଘଟଣା, ପୋଲିସ ଚିନ୍ତିତ

୬୦୦ ପଦବୀ ଖାଲି, ୯୦୦ ଡାକ୍ତର କାର୍ଯ୍ୟକ୍ଷେତ୍ରରେ ଅନୁପସ୍ଥିତ

Plate 69- News about Transfer of *Brahama* (life substance) in the mid night of 15th June 1996.

Sambad 12th June 1996

୨୦୦୫ ସୁଦ୍ଧା ଦାରିଦ୍ର୍ୟ ଦୂର ହେବ

ରହସ୍ୟାବୃତ ପରିବେଶରେ ତିନି ଠାକୁରଙ୍କ 'ବ୍ରହ୍ମ' ସ୍ଥାନାନ୍ତରିତ

Plate 70- News about Transfer of *Brahama* of three Deities.

Samabad- 17th June 1996

Appendices

APPENDIX- I

1880

Report to C.Metcalfe, Commissioner,23rd August,1880
by Kumuda nath Mukherjee, Puri

Sir

In giving you informations day before yesterday respecting the temple and Jaggannath, I was wrong in some points, as I myself was wrongly informed about them. It is necessary. I called the Deula Karan or Record Keeper of the temple and from him I gathered the following informations which appear to be correct.

1. “Nua Kalebar” or the changing of the body of the Jagannatha.This ceremony is not restricted to the period of 12 years.It takes place in years in which a “Mala Masa” or “Do-asadhi”(as called by the Uriyas) occurs. The uriyas recken this month from the full-moon day of the month on such occasions. They say that every year giving 10 days by such calculation and thus every third year an extra month. In years in which this extra month takes place before the month of “asadha”, the former is also called Asadha and it was then termed “Do-asadhi”. This “do-asadhi” month generally takes place at the end of every twelfth year, but not always. This “Nua Kalebar” therefore does not take place in every twelfth year as a rule. There is mention about this “Nua kalebar”in the temple records which are called “Madla Panji”, and “Niladri Mahodoy”. But the Deul Karan said that as the idols are made of wood and as it decays by length of time, so the bodies are changed from time to time.

2. “Brahma”. This is the thing kept within a small box which is taken out from the old body and kept in the new one at the time of “Nua Kalebar”. Remains of the idol when it was put to the flames by “Kalapahar”.

(Acc No.431, Bd Doc, OSA)

431/1

Acc. No. 431 Bd. Doc. Puri 23rd August
Fl. 10 1880.

C. F. Metcalfe Esqre C.S.
Commissioner

ORISSA STATE ARCHIVES
BHUBANESWAR
Acc. No.
Date

Sir,

In giving you information day before yesterday respecting the Temple and Jagannath, I was wrong in some points, as I myself was wrongly informed about them. This morning I called the "Deul Karan" or record keeper of the Temple and from him I gathered the following information which

Plate 71 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.

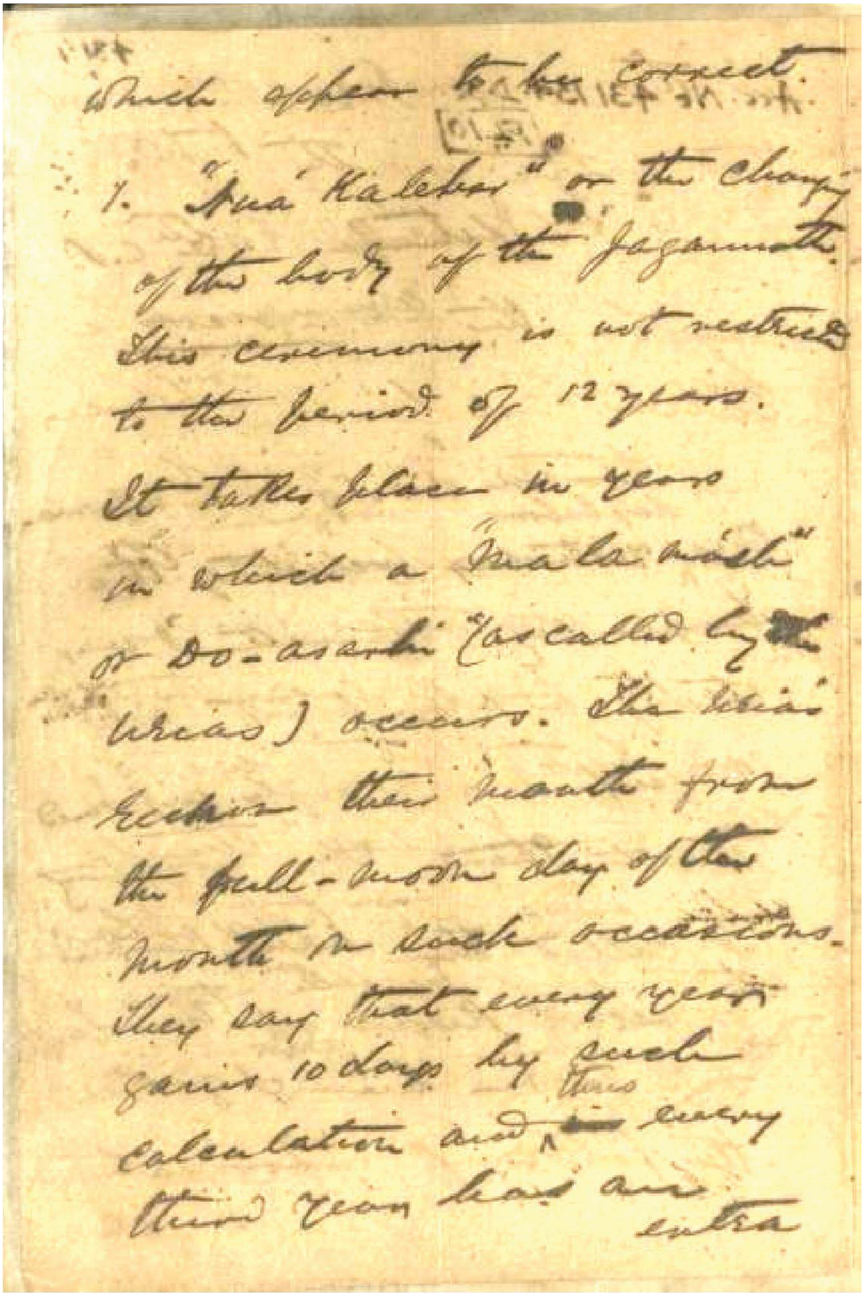

which appear to be correct.
7. "Nua Kalebar" or the chang[e]
of the body of the Jagannath.
This ceremony is not restricted
to the period of 12 years.
It takes place in years
in which a "mala mash"
or "Do-asarh" (as called by the
Urias) occurs. The Urias
reckon their month from
the full-moon day of the
month on such occasions.
They say that every year
gains 10 days by such
calculation and thus every
third year has an
extra

Plate 72 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.

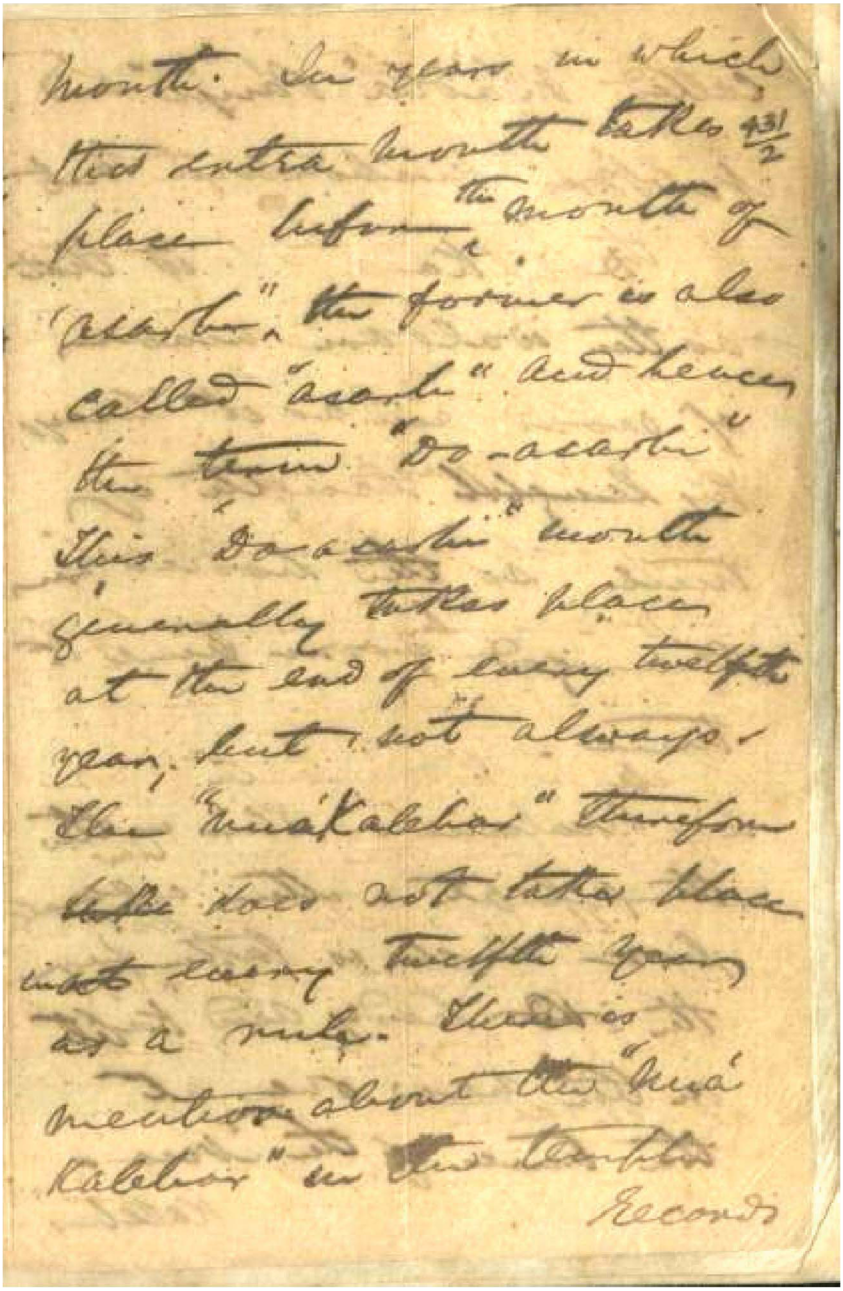

month. In years in which
this extra month takes 431/2
place before the month of
"Ashar", the former is also
called "asarh" and hence
the ~~term~~ "Do-asarh"
This "Do-asarh" month
generally takes place
at the end of every twelfth
year, but not always.
The "nua Kalebar" therefore
~~while~~ does not take place
unto every twelfth year
as a rule. There is
mention about the "nua
Kalebar" in ~~the~~ the temple
Records

Plate 73 - Report to C. Metcalfe, Commissioner.

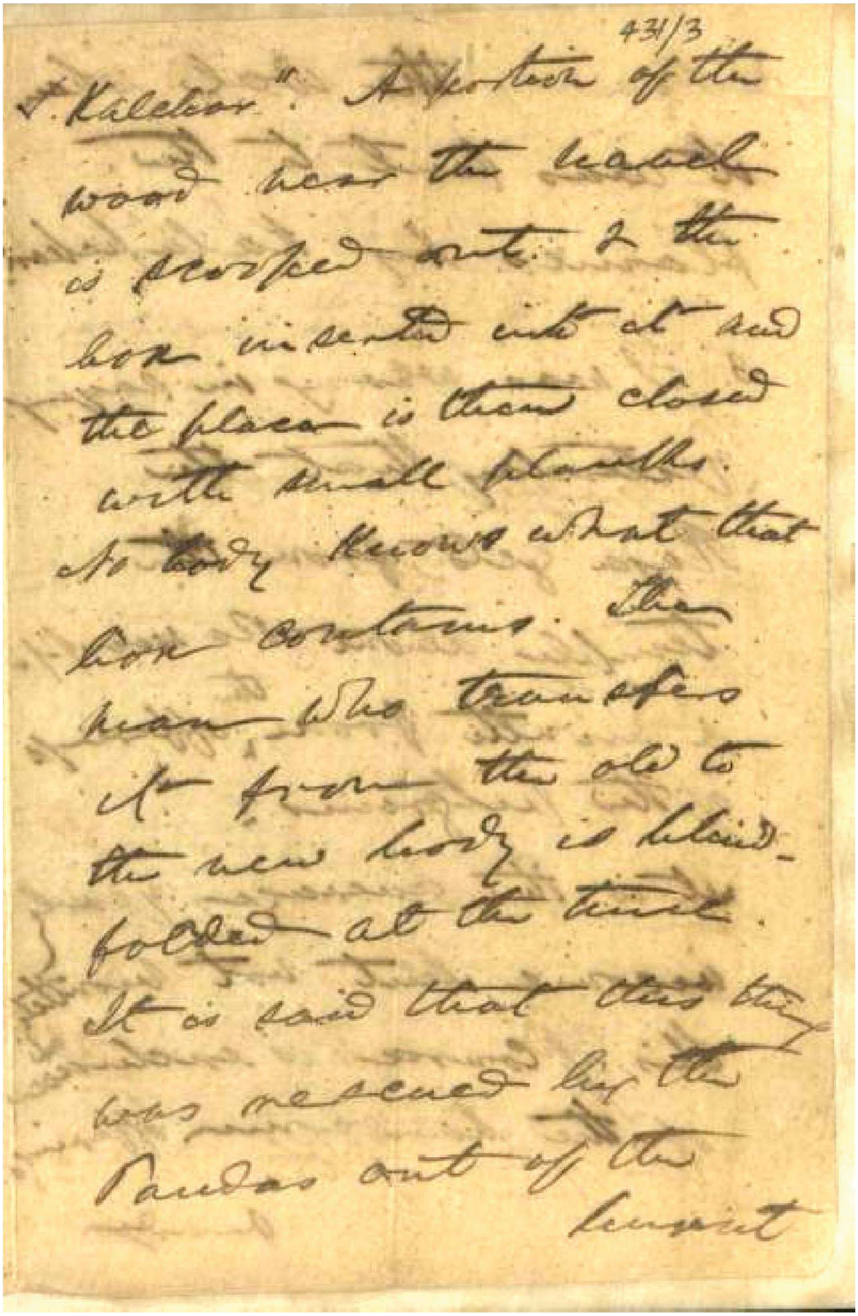
Acc No.431, Bd Doc.

called "Mādla Pānji" and
"Nīlādri Mahodaya". But
the Deulkaran said that
as the idols are made
of wood and as it decays
by ~~length~~ length of
time, so the bodies are
changed from time to
time.

12. "Brahma": This is the
thing kept within a small
box which is taken out from
the old body and kept
in the new one at
the time of the "Nava-
Kalebar".

Plate 74 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.

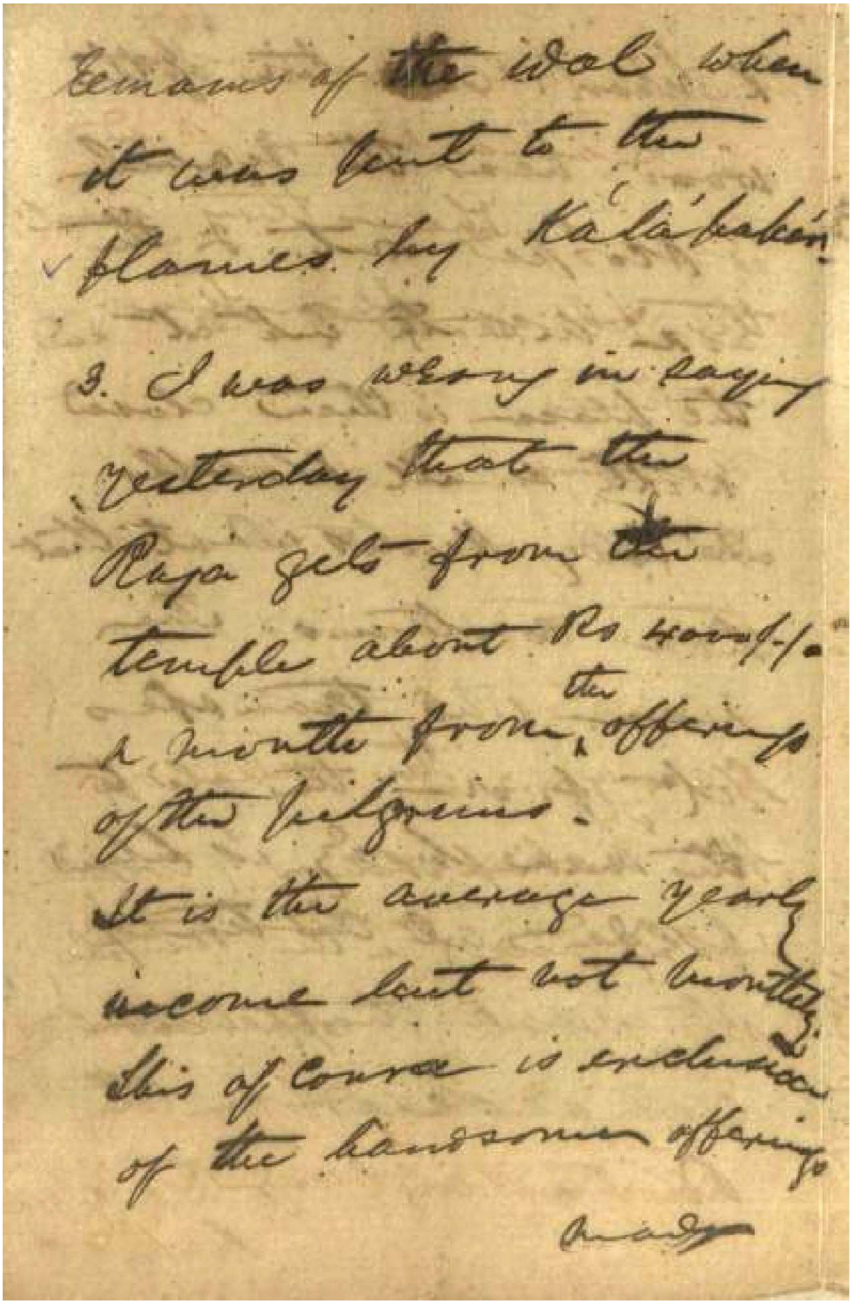


431/3

Kalebar". A portion of the
wood near the naval
is scooped out & the
box inserted into it and
the place is then closed
with small planks.
No body knows what that
box contains. The
man who transfers
it from the old to
the new body is blind-
folded at the time.
It is said that this thing
was rescued by the
Pandas out of the
[illegible]

Plate 75 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.

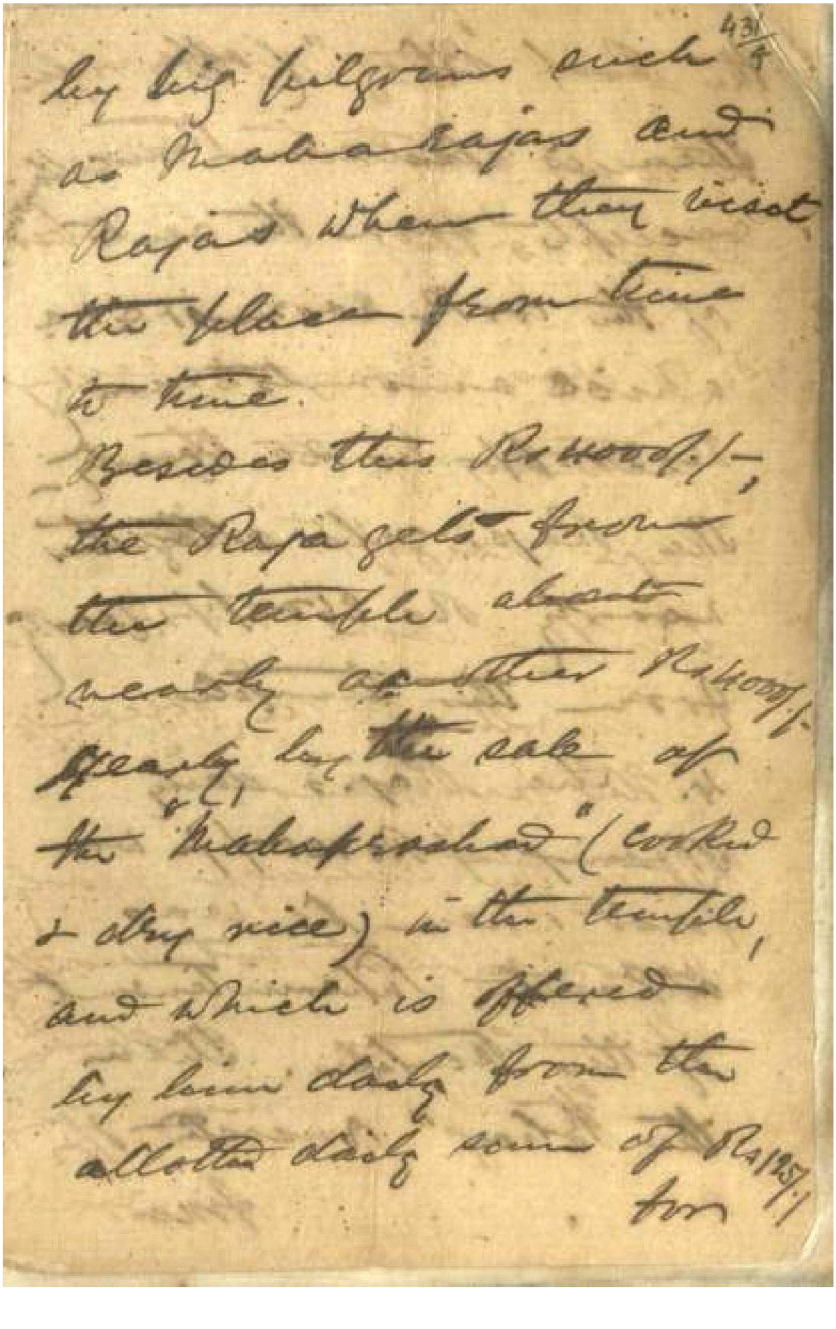


remains of the idol when
it was sent to the
flames by Kálápahár.

3. I was wrong in saying
yesterday that the
Raja gets from the
temple about Rs 4000/-/-
a month from the offerings
of the pilgrims.
It is the average yearly
income but not monthly.
This of course is inclusive
of the handsome offerings
made

Plate 76 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.

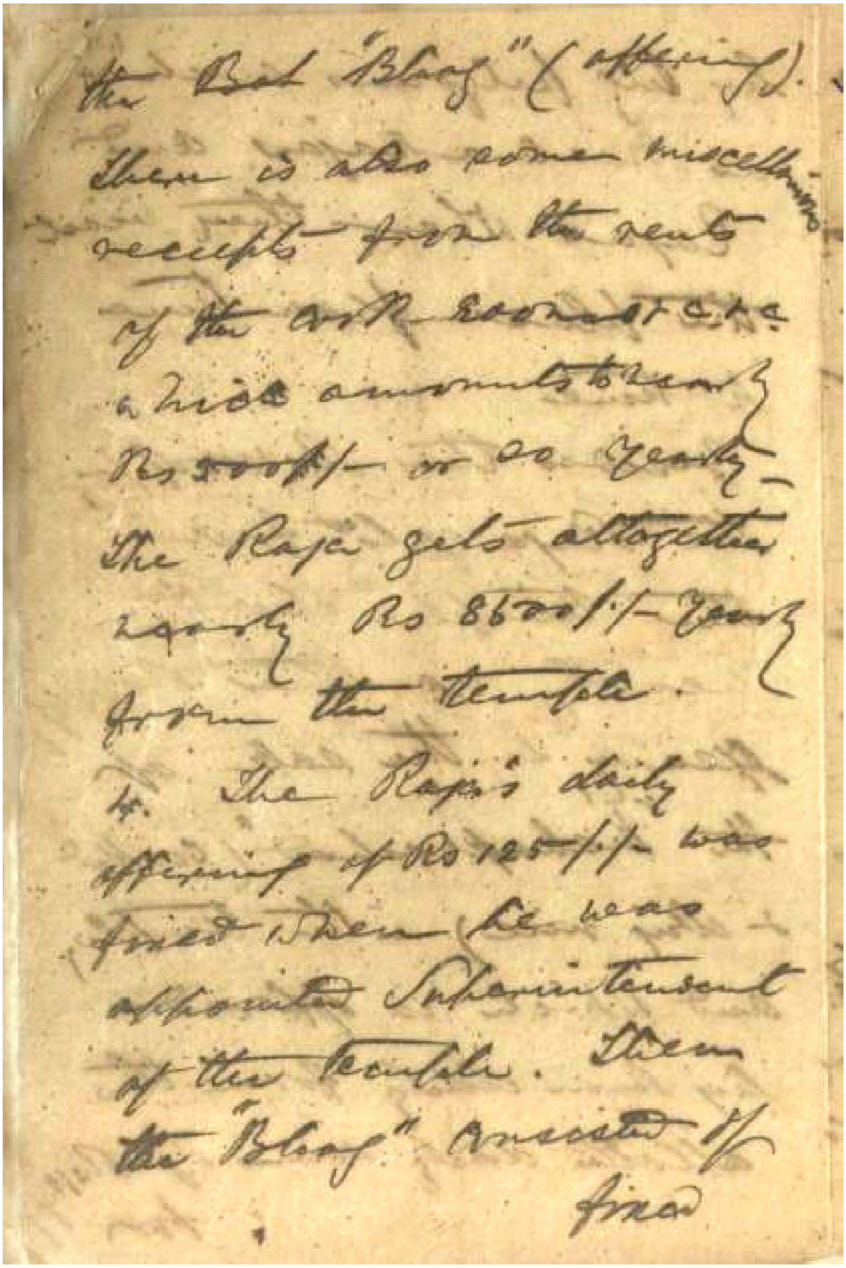


431/4

by big pilgrims such
as Maharajas and
Rajas when they visit
the place from time
to time.
Besides this Rs [illegible]/-,
the Raja gets from
the temple about
nearly as [illegible] Rs [illegible]/-
yearly by the sale of
the "Mahaprashad" (cooked
& dry rice) in the temple,
and which is offered
by him daily from the
allotted daily sum of Rs 125/-
for

Plate 77 - Report to C. Metcalfe, Commissioner.

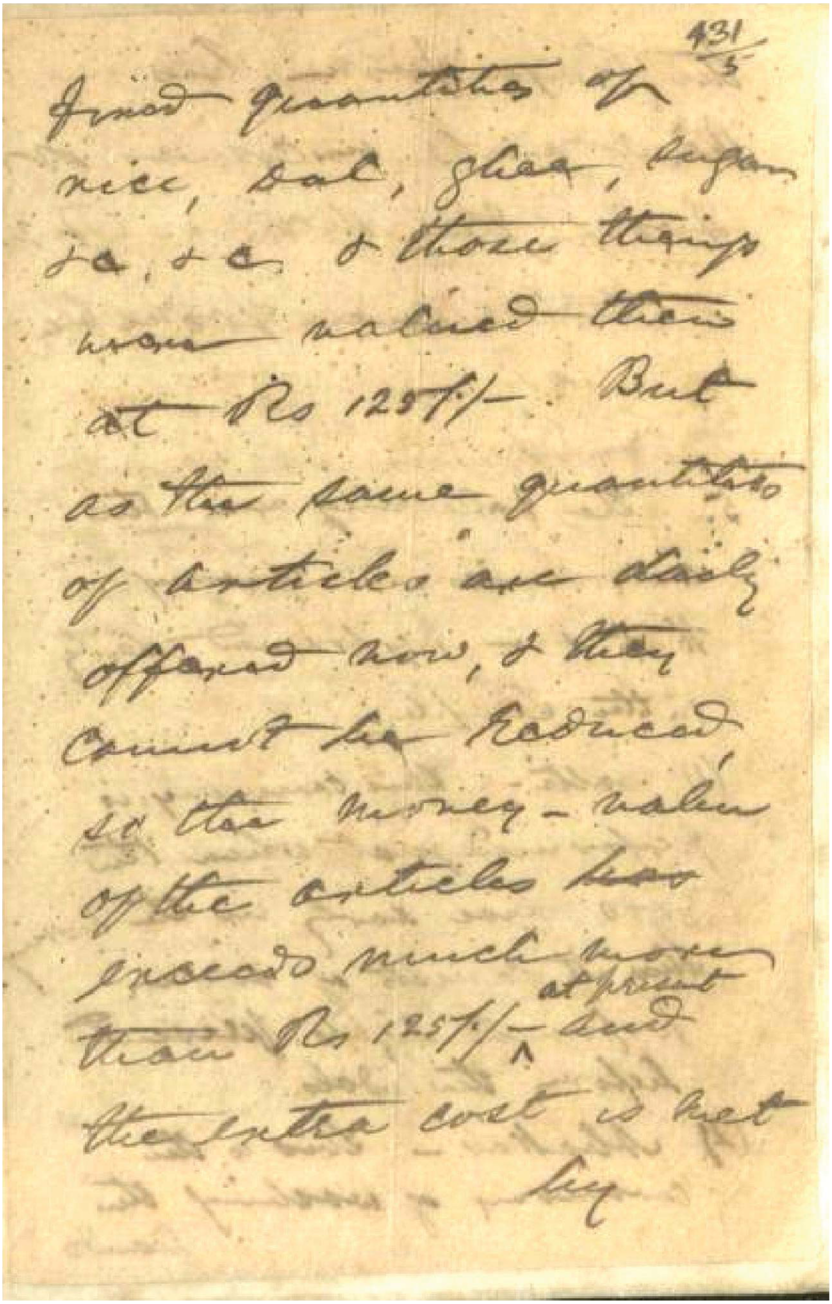
Acc No.431, Bd Doc.



the Bed "Bhog" (offerings).
There is also some miscellaneous
receipts from the rents
of the [illegible] rooms &c
which amounts to nearly
Rs 5000/- or so yearly.
The Raja gets altogether
nearly Rs 8600/-/- yearly
from the temple.
4. The Raja's daily
offering of Rs 120/-/- was
fixed when he was
appointed Superintendent
of the temple. Then
the "Bhog" [illegible] if
fixed

Plate 78 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.

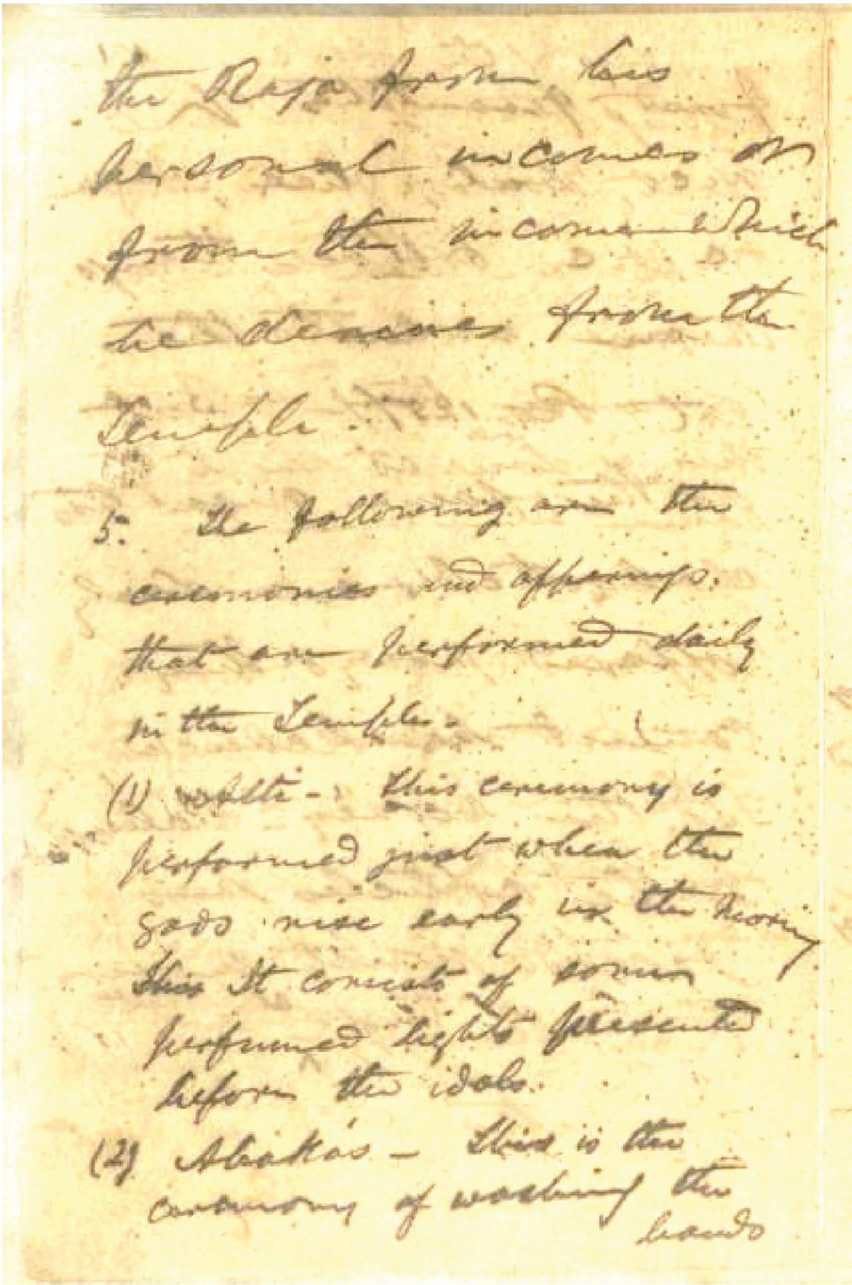


431/5

fixed quantities of
rice, dal, ghee, sugar
&c, &c, & these things
were valued then
at Rs 1257/- But
as the same quantities
of articles are daily
offered now, & they
cannot be Reduced
so the money-value
of the articles has
increased much more
than Rs 1257/- at present and
the extra cost is met
by

Plate 79 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.



the Raja from his
personal incomes or
from the income which
he derives from the
Temple.

5. The following are the
ceremonies and offerings
that are performed daily
in the Temple.

(1) [illegible] - This ceremony is
performed just when the
gods rise early in the morning
This It consists of some
perfumed lights presented
before the idols.

(2) Abakas - This is the
ceremony of washing the
hands

Plate 80 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.

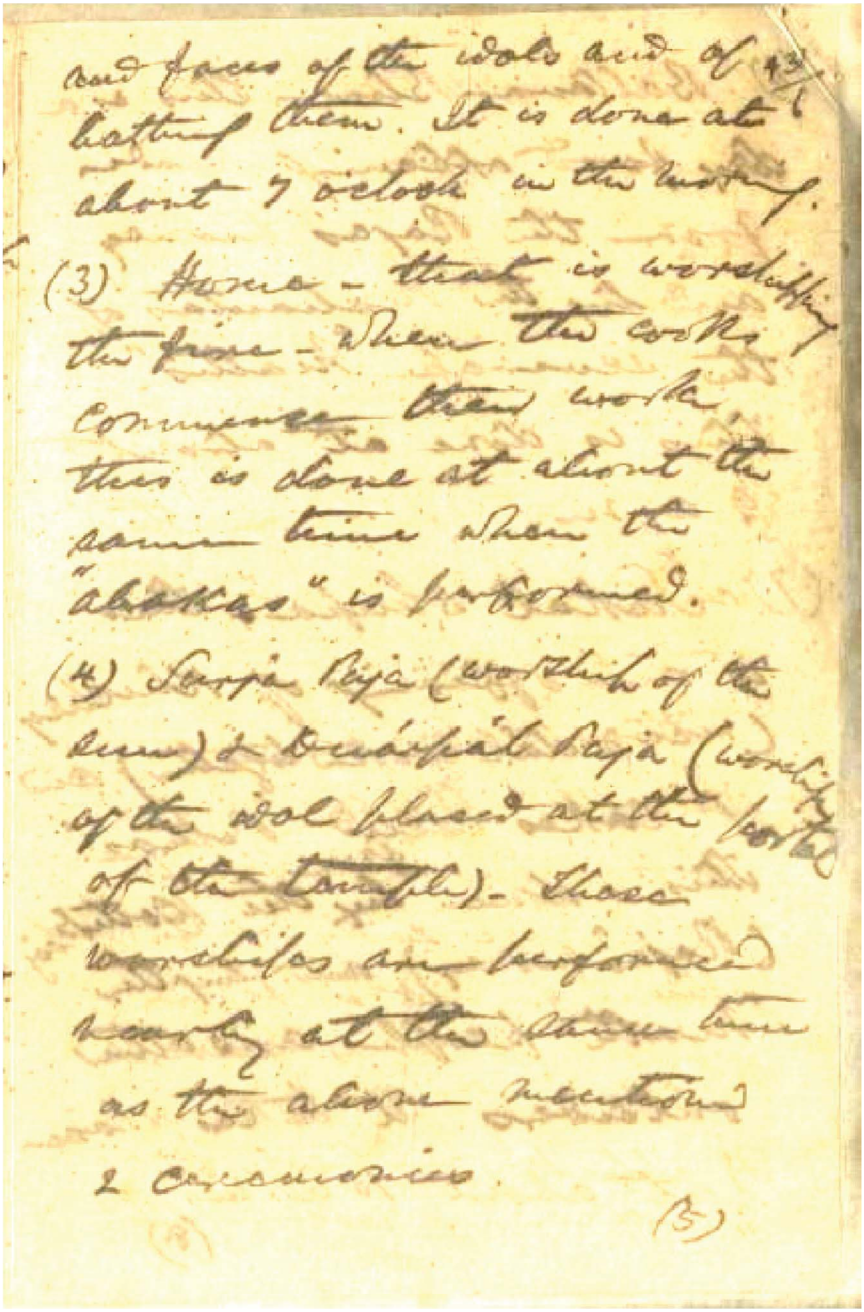

and faces of the idols and of 43
bathing them. It is done at
about 7 o'clock in the morning.
(3) Homa – that is worshipping
the fire – when the cooks
commence their work,
this is done at about the
same time when the
"abakas" is performed.
(4) Surya Puja (worship of the
sun) & Dwarpala Puja (worship
of the idol placed at the portal
of the temple) – These
worships are performed
nearly at the same time
as the above mentioned
2 ceremonies.
(5)

Plate 81 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.

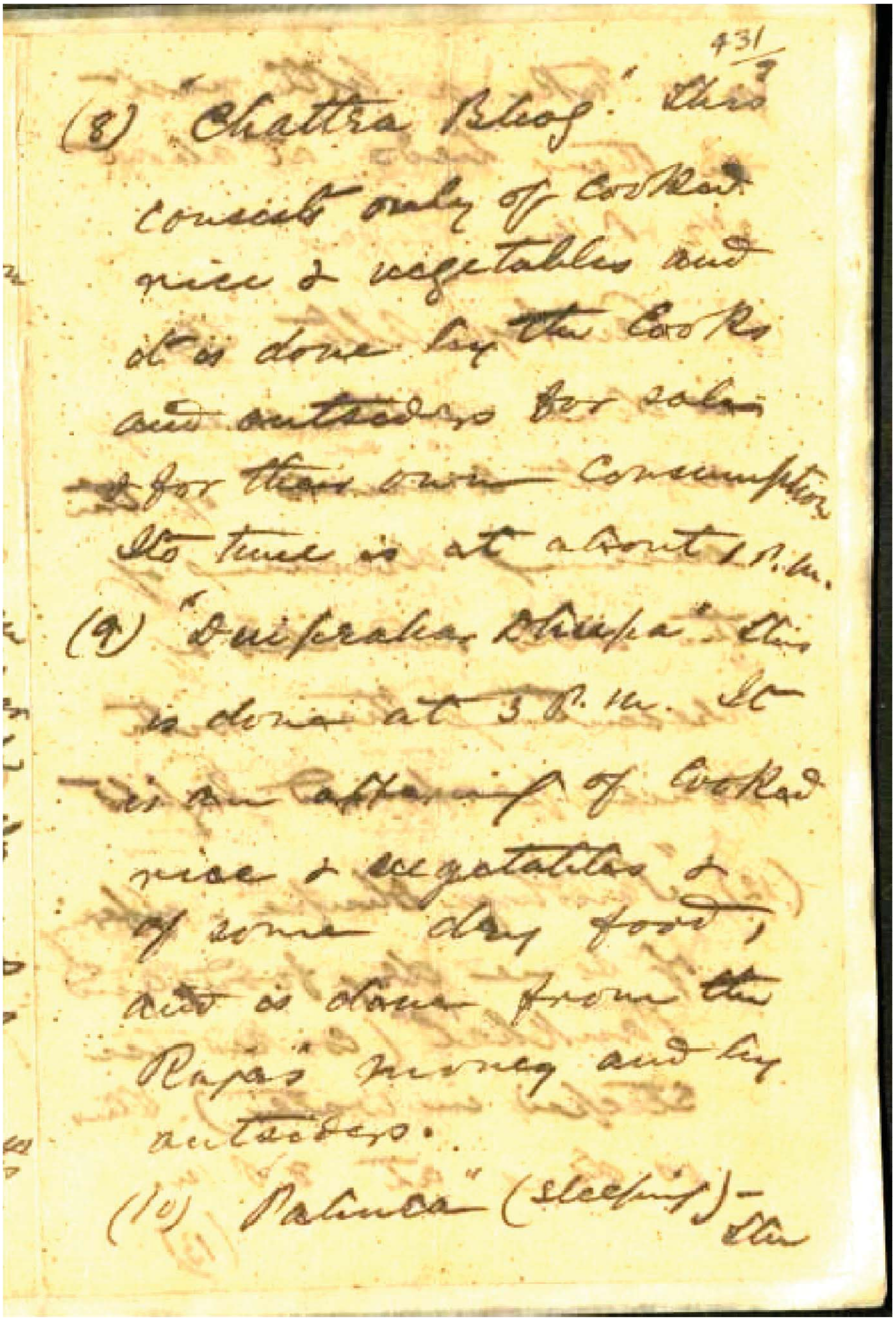
(6) Ballava Bhog – this is a dry food offering made from the Raja's money and by the "Mahantas" of the several "Maths". This is done at about 9 a.m.

(7) "Sakal Dhupa" – this is an offering of Khichry (rice & dal cooked together) and of cakes called "Pithas". This is done from the "Kotbhog" (Raja's money), and by the "Math" people and other outsiders. It takes place at about 10 a.m.

(8)

Plate 82 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.


431/3

(8) "Chattra Bhog" this
consists only of cooked
rice & vegetables and
it is done by the cooks
and outsiders for sale
& for their own consumption
Its time is at about 1 P.M.
(9) "Duiprahar Dhupa" this
is done at 3 P.M. It
is an offering of cooked
rice & vegetables &
of some dry food;
and is done from the
Rajas' money and by
outsiders.
(10) "Pahuda" (sleeping) -
the

Plate 83 - Report to C. Metcalfe, Commissioner.

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Gods take a little rest
in their beds at about
3½ P.M.

(11) "Sandhyá Alti" - this
is done in the evening
and it consists of the
evening dressing of
the idols and also of
presenting them with
some perfumed lights.

(12) "Sandhyá Dhupa" - offering
of some dry food and
"Pankhál" (cooked rice
steeped in water). This
is done at 8 P.M.

(13)

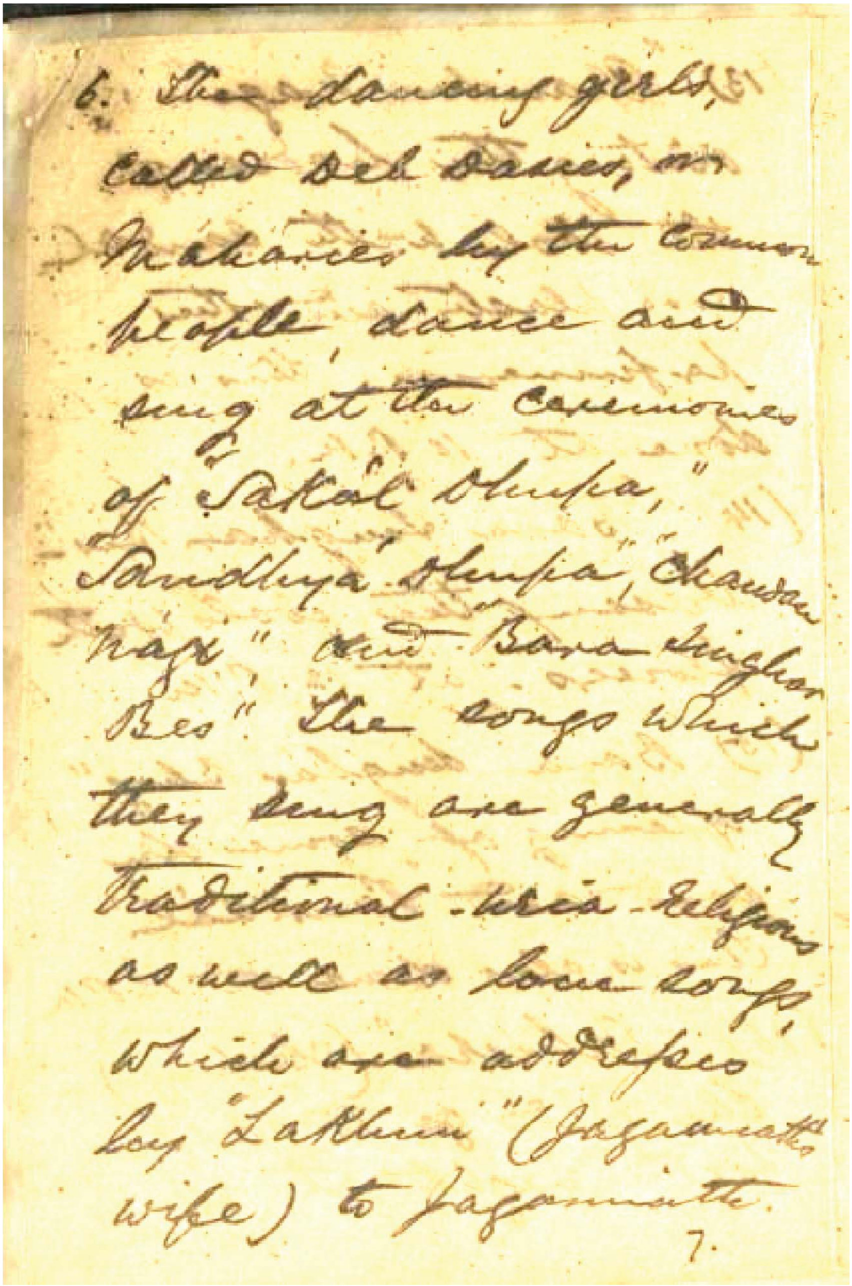
Plate 84 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.

(13) "Chandan Lági" — 431/8
anointing the bodies of
the idols with sandal
wood plaster and other
perfumeries. This is
done at 10 P.M.
(14) "Bana Singhar Bes"–
dressing the idols with
flowers. at 12 P.M.
(15) "Bana Singhar Bhog"
offering of some dry
food and "Pankhail"
This is also done at 12 P.M.
(16) "Pahurha" (sleeping) –
the gods go to sleep
for the night at 2 A.M.
6.

Plate 85 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.

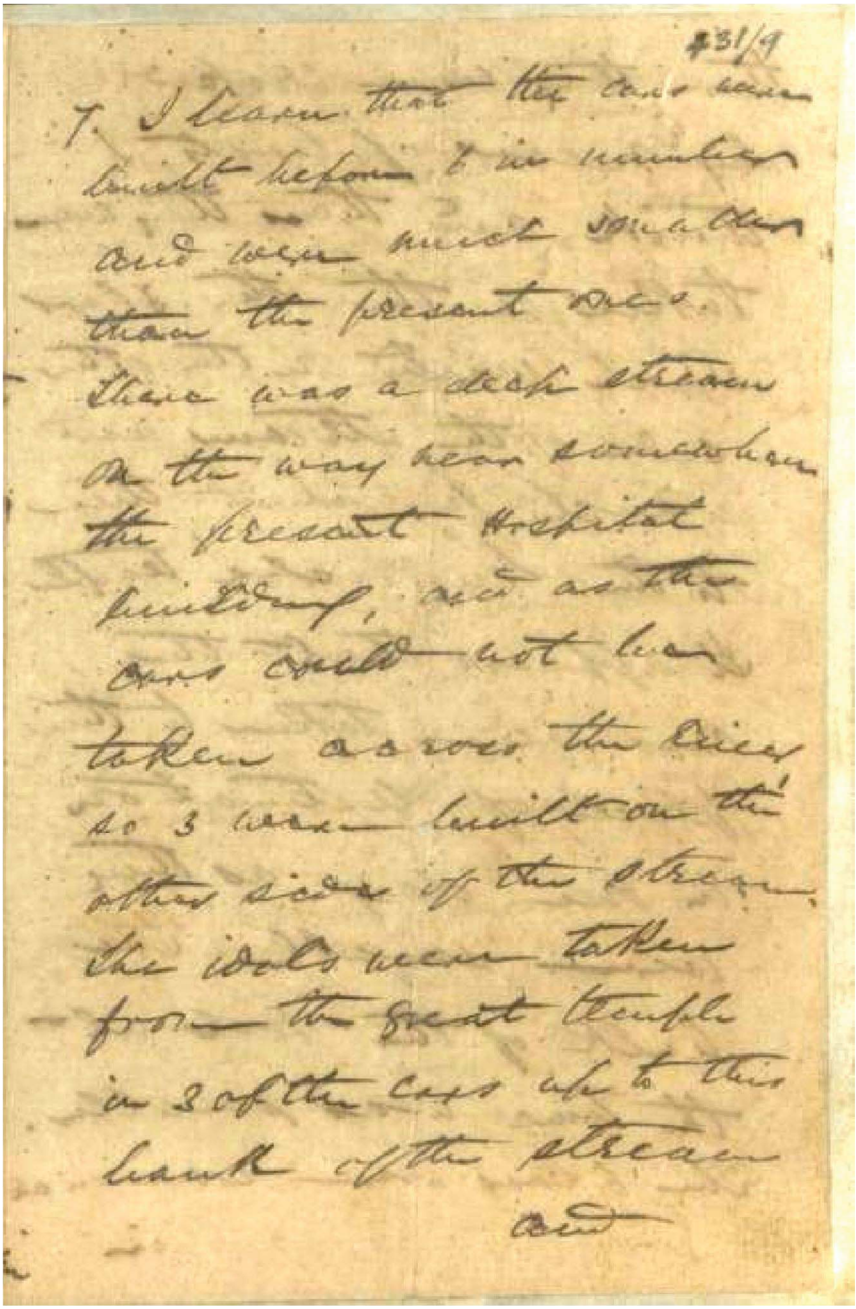


6. The dancing girls, called Deb Dasies, or Maharies by the common people, dance and sing at the ceremonies of "Sakal Dhupa," "Sandhya Dhupa," "Chandan Nagi" and "Bara Singhar Bes". The songs which they sing are generally traditional -viz- religious as well as love songs, which are addressed by "Lakhmi" (Jagannath's wife) to Jagannath.

7.

Plate 86 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.



431/9

7. I learn that the cars were
built before 7 in number
and were much smaller
than the present ones.
There was a deep stream
on the way near somewhere
the present Hospital
building, and as the
cars could not be
taken across the river
so 3 were built on the
other side of the stream.
The idols were taken
from the great temple
in 3 of the cars up to this
bank of the stream
and

Plate 87 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.

there they were crossed
by means of boats I
think and there they were
taken on the other 3 cars
which waited on the other
side of the stream, and
which reached them
to the Gundicha' temple.
It appears that the
cars were taken to their
place of destination
in one day as they
were small. The
bulk of the idols at
the time was smaller.
The 6 cars were commenced
in

Plate 88 - Report to C. Metcalfe, Commissioner.

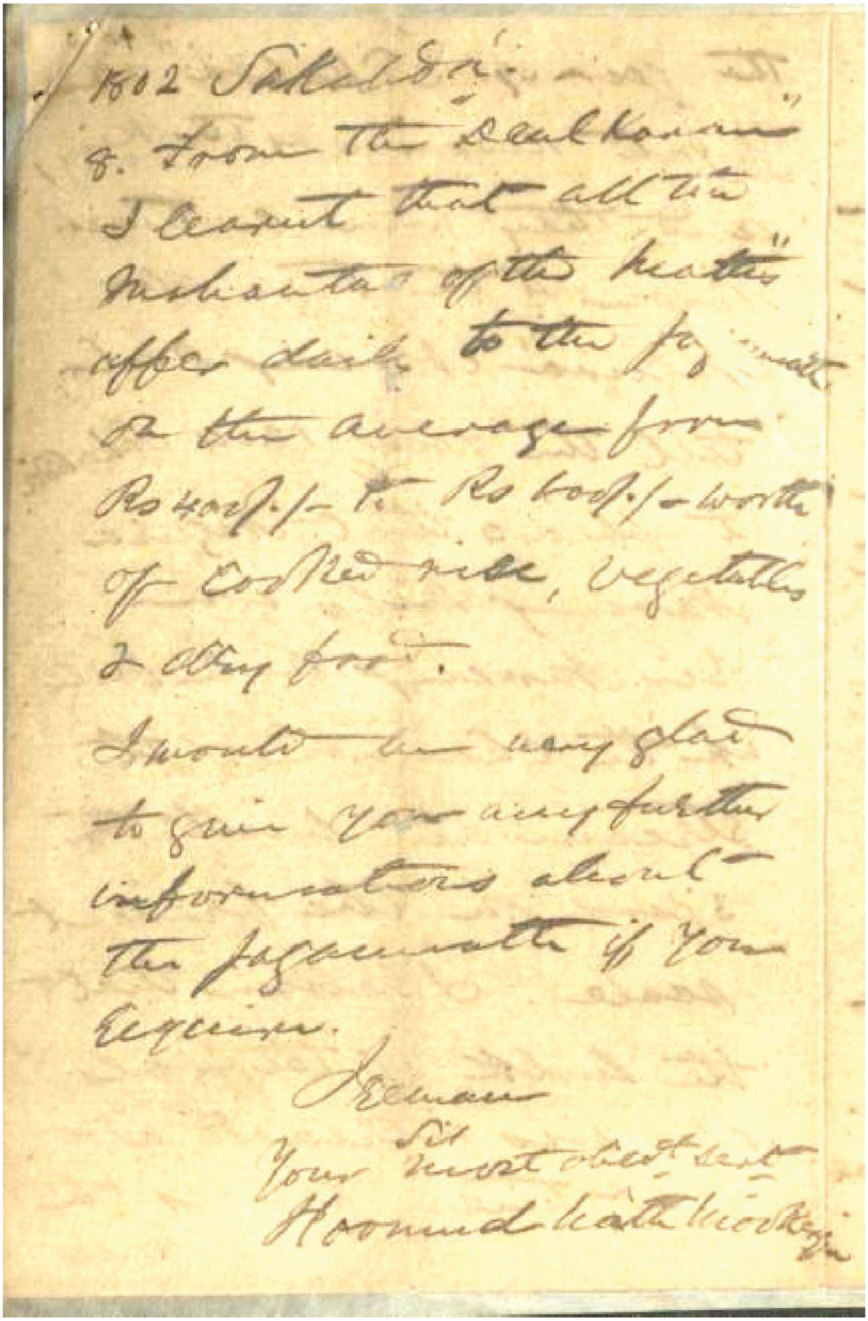
Acc No.431, Bd Doc.

431/10

the year 396 "Sakabda" when
Jajati Kesori was the King,
and they were continued
down to the time of
Magurá Narsing Deb
till the year 1204 Sakabda.
It appears that Magurá
Narsing Deb's son
Bir Narsing Deb filled
up the channel of the
stream and built the
3 cars on the present
scale. I believe that
the bulk of the idols
also was increased at
that time. This is the
year

Plate 89 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.



1802 Sakabdo [illegible]
8. From the [illegible]
I learnt that all the
Inhabitants of the heathen
offer daily to the Juggernath
on the average from
Rs 400/-/- to Rs 600/-/- worth
of Cooked rice, vegetables
& other food.
I would be very glad
to give you any further
informations about
the Juggernath if you
require.

I remain
Sir
Your most obedt. servt
Hoomud Nath Mookerjee

Plate 90 - Report to C. Metcalfe, Commissioner.

Acc No.431, Bd Doc.

APPENDIX-II

1902-03

Government of Bengal 1903, Judicial Department
File-P.3P/11, 31-34 of 1902
Acc. No-547 Bd Doc.

The Kalevara has not been performed for so long a time that the word has now become to be regarded as mysterious, and the police authorities of India regard it with the gravest suspicion. Confidential enquiries have been made from the central provinces and other districts in 1893 and 1901 to know what the mysterious word meant. The word is really Kalevara-Bengali and Uriya-Kalebara, meaning the body. Popularly it is known by a variety of names Kalwa-Kaliwa.

It is one of the festivals depending on certain astronomical conditions. It takes the name from the fact that on the occasion of its celebration, the neem-wood bodies of Lord Jagannatha, Subhadra and Balabhadra are renewed in entirety. The astronomical conditions are the occurrence of Do Ashari or two months Ashar in the same year, i,e., when there is an intercalary month, as when the lunar month of Ashar does not coincide with the solar month, and these are two amabasyas or two new moon days.

This is known as the Mala Mash of Asur. The popular belief is that the festival depends on the durability of the neem wood of which the figures of the gods are made.

If the festival depends on astronomical phenomena, this would account for the intervals at which it is celebrated. If the festival falls at an interval of one Yuga(12 years) or more, the bodies are entirely renewed and the old ones buried in great secrecy; but if the festival occurs more often than once in 12 years only a partial renovation is necessary, the paint is cleared off, and a limb or so removed. This is called Sri Angapita.

From the records it appears that a kalevara took place in 1855. It was attended with an accident resulting in the death of several persons. The next Kalebara was in the 18th anka of Raja Divyasimha Deva, which would be about 1874. From the confidential reports of 1893 it appears that it was expected that there would be a kalebara in 1893, but as the Raja was then a minor, his grand-mother, guardian and Mahafiz Rani Suryamani Patmahadei preferred a Sriangapitaas she was loathe to fulfil popular prediction that on the occasion of a Kalevara the carpenter, a Brahmin priest and one of the Raja`s family household must die within a year of the celebration. Last year 1900 there should have been a Kalevara according to the Bengali, but not according to the Uriya almanacs and the latter prevailed.

The Kalebara is not popular with the Raja, as it entails a very large outlay of money. The Daitas and the Daitapatis have to be supplied with funds during their journey through the Gurjats in quest of the sacred neem logs. The logs have to be brought and carried to Puri. Many Brahmins have to be entertained for the performance of the necessary Jogyans and maunds of ghee have to be burnt in ceremonial sacrifice, coarse cloth, gara, silk and satin have to be provided for the new images. The Brahmins, Daitapati, the Daitas and carpenters have all to be rewarded with presents of clothes.

Local.

August.

325. Jhulan Jatra- A swing is erected on the platform between the Mukta Mandap and the Jagan Mohan to the south east of the Behar, and Madan Mohan represents Jagannath at the festival. The festival is celebrated with greater pomp in the Maths.

Local.

September.

326. Krishna Janma- The Bhitar Chhatra Mahapatra plays the role of Nanda, the father of Krishna, and a Jasoda or dancing girl that of Nanda's wife.

327. Kali Daman Besh- This is another local festival. Jagannath is dressed with great splendour, and a snake is laid in front of his image to commemorate his victory in the water of the Jamuna over the snake who troubled his near fri-ends, the Gopis.

Local.

328. The Dasahara-On the festival in honour of the victory of Ram Chandra.

329. This festival, which only lasts really for five days, commemorates the conquest of Southern India by Ram Chandra, the husband of Sita.

Local.

November.

330. Ras Purnima-This festival lasts for the last five days before the full moon, and is also known as the Panchak festival. This is a local festival, but large numbers of visitors also come to Puri during this month.

331. Dhanu Sankranti Pratham Bhog- This festival has been already described under the Nitis.

332. The Kalebar-The Kalebar has not been performed for so long a time that the word has now become to be regarded as mysterious, and the police authorities of India regard it with the gravest suspicion. Confidential enquiries have been made from the Central Provinces and other districts in 1893 and 1901 to know what the mysterious word meant. The word is really Kalevara-Bengali, and Uriya-[illegible], meaning the body.

Plate 91 - Mr Garrette's Report 1902

Popularly it is known by a variety of names Kalwa-Kaliva.

333. It is one of the festivals depending on certain astronomical conditions. It takes its name from the fact that on the occasion of its celebration, the neem-wood bodies of Lord Jagannath, Subudra and Balbhadra are renewed in entirety.

334. The astronomical conditions are the occurrence of Do Ashari or two months Ashar in the same year, i.e. when there is an intercalary month, as when the lunar month of Asar does not coincide with the solar month, and there are two amabasyas or two new moon days.

335. This is known as the Mala Mash of Asar. The popular belief is that the festival depends on the durability of the neem-wood, of which the figures of the gods are made.

336. If the festival depends on astronomical phenomena, this would account for the intervals at which it is celebrated. If the festival falls at an interval of one Yuga (12 years) or more, the bodies are entirely renewed and the old ones buried in great secrecy; but if the festival occurs more often than once in 12 years, only a partial renovation is necessary, the paint is cleared off, and a limb or so removed. This is called Shri Anga Fita.

337. From the records it appears that a Kalevara took place in 1863, during the latter half of the lifetime of Raja Dibya Singh Deb, and was attended with an accident resulting in the death of several persons. The next Kalevara was in the 18th Anka of Raja Dibya Singh Deb, which would be about 1877. From the confidential reports of 1893, it appears that it was expected that there would be a Kalevara in 1893, but as the Raja was then a minor, his grand-mother, guardian and Mahafia Rani Surjamani, Pat Mahadei preferred a Sri Angafita as she was loathe to fulfil popular prediction that on the occasion of a Kalevara the carpenter, a Brahmin priest, and one of the Raja's family house-hold must die within a year of the celebration.

Plate 91 - Mr Garrette’s Report 1902

102

338. Last year, 1900 there should have been a Kalevara according to the Bengali, but not according to the Uriya almanac, and the latter prevailed.

339. The Kalevara is not popular with the Raja, as it entails a very large outlay of money. The Daitas and the Daita-pati have to be supplied with funds during their journey through the Garjats in quest of the sacred Nim logs. The logs have to be brought and carried to Puri. Many Brahmins have to be entertained for the performance of the necessary [illegible], and [illegible] of ghee have to be burnt in ceremonial sacrifices, coarse cloth, [illegible] and satin have to be provided for the new images. The Brahmins, Daita-pati, the Daitas, and the carpenters have all to be rewarded with presents of cloths and etc.

340. It is now necessary to know what the ordinary number of visitors in Puri is month by month.

THE FLOATING POPULATION OF PURI.

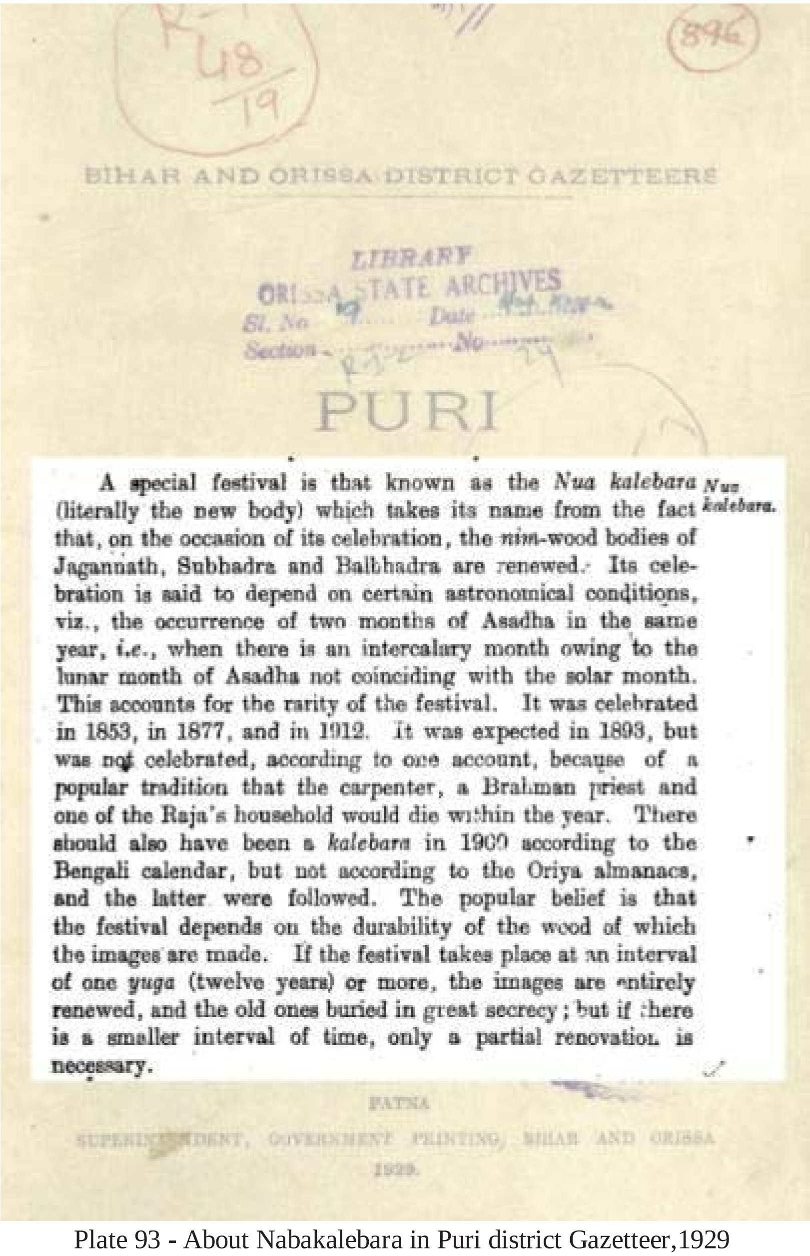
341. The census figures of March this year showed that the resident population was about 30,000 and on census night there were about 17,000 visitors or pilgrims in the town. In February and March this year 20,740 and 33,[illegible] people came to Puri by rail. The chief interest of the figures lies in the small difference between the numbers visiting Puri during the important festivals and those coming during other months.

342. The figures are quoted to show that all the year through there are large crowds present in Puri, while formerly the crowds only came on a few days in the year and that corresponding police arrangements are necessary.

343. With the facilities afforded by the railway, a Kalevar might see the largest crowd gathered in Puri that has ever been known.

Plate 92 - Mr Garrette's Report 1902

APPENDIX-III



BIHAR AND ORISSA DISTRICT GAZETTEERS

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Section ... No ...

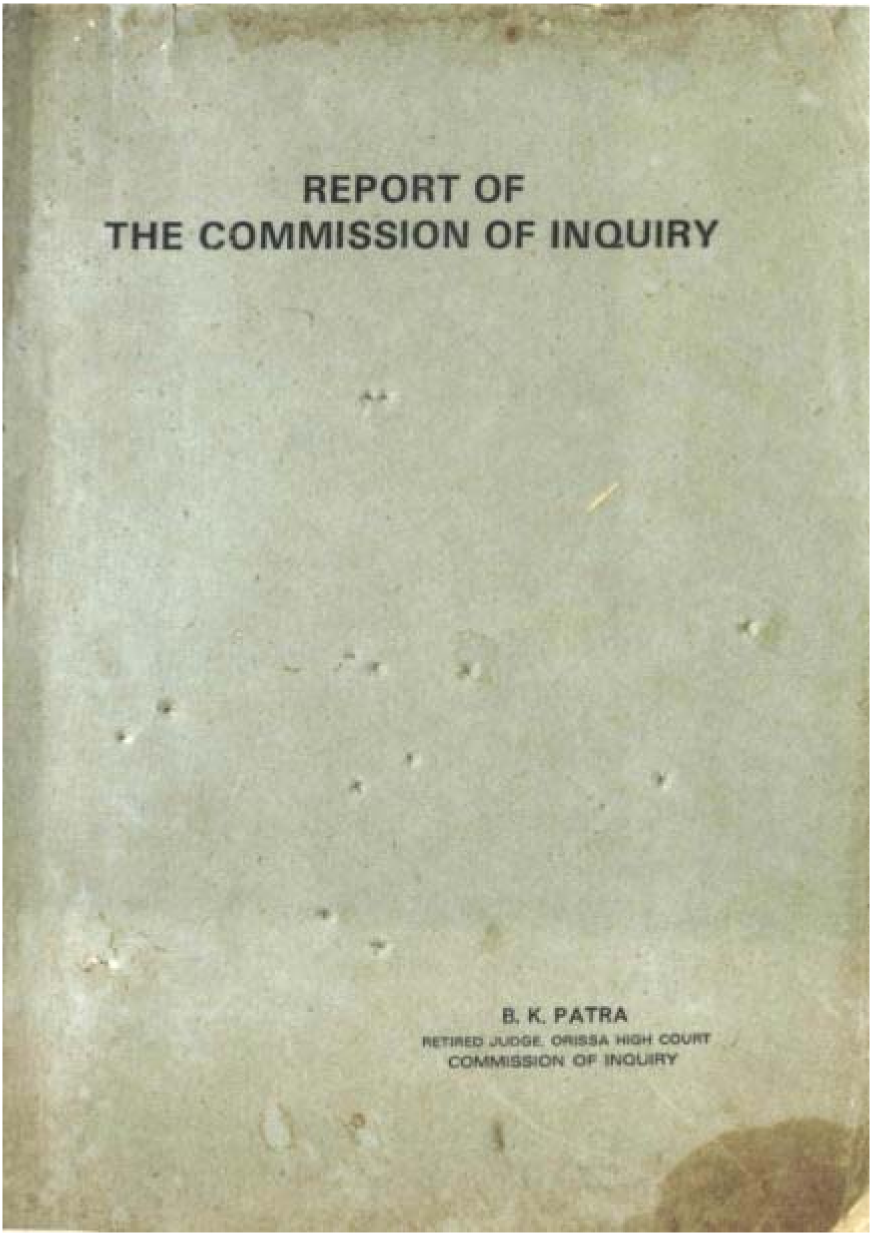
PURI

A special festival is that known as the *Nua kalebara* (literally the new body) which takes its name from the fact that, on the occasion of its celebration, the *nim*-wood bodies of Jagannath, Subhadra and Balbhadra are renewed. Its celebration is said to depend on certain astronomical conditions, viz., the occurrence of two months of Asadha in the same year, *i.e.*, when there is an intercalary month owing to the lunar month of Asadha not coinciding with the solar month. This accounts for the rarity of the festival. It was celebrated in 1853, in 1877, and in 1912. It was expected in 1893, but was not celebrated, according to one account, because of a popular tradition that the carpenter, a Brahman priest and one of the Raja's household would die within the year. There should also have been a *kalebara* in 1900 according to the Bengali calendar, but not according to the Oriya almanacs, and the latter were followed. The popular belief is that the festival depends on the durability of the wood of which the images are made. If the festival takes place at an interval of one *yuga* (twelve years) or more, the images are entirely renewed, and the old ones buried in great secrecy; but if there is a smaller interval of time, only a partial renovation is necessary. *Nua kalebara.*

PATNA
SUPERINTENDENT, GOVERNMENT PRINTING, BIHAR AND ORISSA
1929.

Plate 93 - About Nabakalebara in Puri district Gazetteer,1929

APPENDIX-IV


REPORT OF
THE COMMISSION OF INQUIRY

B. K. PATRA
RETIRED JUDGE, ORISSA HIGH COURT
COMMISSION OF INQUIRY

REPORT OF THE COMMISSION OF INQUIRY

B.K.PATRA

(Retired Judge,Orissa High Court,)

Commission of Inquiry

Introduction

Background Preliminaries and Procedure

1. The temple of Lord Jagannath is well known throughout the length and breadth of India and is considered as one of the four well known pilgrim centres of the Country. The Rath Jatra is the most important of festival of the presiding Deities Lord Balabadhra, Devi Subhadra and Lord Jagannath. This festival takes place commencing on the second day of the bright fortnight in the month of Ashad every year. This is preceded by a period of 15 days commencing from the full moon day in the month of Jestha, During this period which is known as "Anabasar" certain secret, Nitis in respect of these Deities take place inside the temple. During these 15 days the public cannot have darsan of the Deities. The first Darsan of the Deities after Anabasar takes place on the Ashad Amavasya day, and this is called "Navajauvan Darsan". On the Dwithiya following this Amavasya the three Deities and Sudersan are taken out of the temple to be seated on three chariots constructed for the purpose, and the process of carrying the Deities from inside the temple on to the chariots is known as "Pahandi". After the Deities are seated in the chariots and certain other rites are performed there. to which reference will be made in due course, the Raja of Puri comes in a procession to the chariots and sweeps the floors of all the three chariots. This is known as "Chhera Pahara". The Chariots thereafter are pulled by means of heavy ropes tied to the chariots, and taken up to the Gundicha temple, situated at a distance of roughly two miles from the Jagannath temple, and this is known as the Gundicha Jatra. Every year thousands of pilgrims from inside and outside the State gather at Puri to witness this famous festival. A day after the chariots reach the Gundicha Ghar, the Deities are taken inside the Gundicha Mandir and there they remain for about a week. The

return journey starts on Dasami and after the chariots come back near the Singdwar of the main temple, the Deities are taken back inside the temple on a day specified for the purpose. The entire event commencing with the Pahandi of the Deities from inside the main temple on the Gundicha day and ending with the return of the Deities into the main temple after the Bahuda Jatra is compendiously known as the Rath Jatra.

2. If the month of Ashad happens to be an inter calary month, “Nabakalebar” of the Deities takes place and the Anavasara period, which during an ordinary’ year extends over a period of 15days, extends during a Nebakalebar year, over a period of 45 days commencing from the preceding Jesta Purnima, Ashad happened to be an intercalary month during the year 1931,1950 and 1959, and Nabakalebar of the Deities had been done during those years. There was some controversy as to whether Ashad would be an inter calary month during 1977. While all the almanacs of Orissa mentioned that, there would be two Ashads during 1977 and as such Nabakalebar of the Deities should be done, almanacs published in many other States indicated that the inter calary month during 1977 was not Ashad but Sravan. The Managing Committee of Shri Jagannath temple, which is the final authority to take a decision in such matters, ultimately decided to follow the indications given in the Orissa almanacs and observe Nabakalebar during the year 1977 and accordingly preparations were undertaken for the purpose. It is an established fact that during the Nabakalebar year over five to Six lakhs of people gather at Puri to witness the Rath Jatra, and a similar crowd was expected also during year 1977. Consequently, elaborate arrangements had to be made by the relevant departments of Government to provide accommoda- tion for such of the pilgrims as would require to stay, to make food stuff available to them in the town and undertake health and sanitary measures to prevent any possible outbreak of epidemics. Elaborate police arrangements had also to be made to regulate the huge crowds of pilgrims who would gather both inside the temple on

the Navajauvan darsan day and outside the temple on the festival days. Adequate lighting arrangements had also to be made to provide better lighting at places where crowds were expected to gather.

3. During the year 1977 the Ashad Sukla Dwithiya fell on the 18th July and that was the day for the car festival. According to the programme drawn up by the temple administration for the Pahandi and for the various events preceding the Pahandi of the Deities, Pahandi was to commence at 9 a. m. and the Chhera Pahara was to be done at 2 p. m. The dragging of the chariot was to commence at 2.30 p. m. What actually happened was that the Pahandi did not start till about 2 p. m, and by the time Lord Jagannath's Pahandi which takes place last, was finished and the Deity was seated on the chariot. It was about 5 p. m. By the time Chhera Pahara on the Chariots was finished, it was 7-30 p. m. Consequently, the chariots could not be pulled that day, thereby causing a lot of disappointment amongst lakhs of pilgrims, who throughout the whole day were waiting in the hot sun to witness the festival. All that happened that day after Chhera Pahara was finished was to pull the chariot of Lord Balabhadra by two or three feet just to comply with the Sastric injunction.

4. Next day, on the 19th July, the pulling of the chariot of Lord Balabhadra commenced by about 10.30 a. m. and shortly thereafter six of the wheels of the chariot broke making it impossible for the chariot to move further. It was about noon that this unfortunate incident took place. Various measures were undertaken to repair the wheels, but the repairs could not be completed before 11 p,m. that night. Again the lakhs of pilgrims, who had been sorely disappointed on the previous day but who fondly hoped to see the Jatra at least on the 19th, were again disappointed. No doubt on the third day; that is, on the 20th July, the chariots were pulled and they reached their destination by evening. But by that time the majority of the pilgrims had left Puri being completely disappointed in not being able to see the Jatra for which they had come from long distances at considerable expense and trouble.

5. The aforesaid events created a lot of resentment amongst the public against the persons who were responsible for the aforesaid state of affairs. There was an outburst in the press complaining against inadequate arrangements made for the safety and convenience of the pilgrims and in regard to other arrangements undertaken for the safe conduct of the festival. In the Orissa Legislative Assembly, which was by then in session, there was a discussion about the unfortunate events at Puri, and members from both the Treasury and Opposition Benches expressed their resentment and keen sense of disappointment. It is against this background that the Government of Orissa in their Notification No 140/EC dated the 27th July, 1977, and in exercise of the powers conferred on them under Section 3 of the Commission of Enquiries Act 1952. (60 of 1952) appointed me as the Commission of Enquiry to enquire into, determine and report in respect of the matters enumerated therein. The Notification is reproduced.below :-

No. 140/EC dated Bhubaneswar, the 27th July, 1977.

Whereas there was inordinate delay in the performance of the prescribed rituals, nitis and pulling of the cars connected with the Nabakalebar Car Festival of 1977 causing considerable hardship and disappointment to the devotees of Lord Jagannath, Puri; _

Whereas it has been alleged that inadequate preparations, deficiencies in management and lack of co-ordination among the different agencies responsible for the due performance of the various functions connected with the said festival led to this state of affairs ;

And whereas the State Government are of opinion that it is necessary to appoint a Commission of Enquiry for the purpose of making an enquiry into the above matters, which are definite matters' of public importance ;

Now, therefore, the State Government in exercise of the powers conferred under section 3 of the Commission of Enquiry Act, 1952 (Act 60 of 1952), do hereby appoint a Commission of Enquiry. consisting of Sri Balakrushna Patra. Retired Judge of the Orissa 'High

Court to enquire, determine and report in respect of the following matters, namely -

(a) causes and circumstances which led to the delay in the performance of the prescribed rituals and nitis including the pulling of cars connected with the Nabakalebar Car Festival of 1977 ;

(b) whether preparations for the festival were ‘adequate and . whether there was any deficiency in the management or lack of co-ordination among the different agencies responsible for the· due performance of the various functions in connection with the festival:

(c) the role, conduct and responsibility of organisations, associations and similar other bodies and individuals in connection with the matters specified in paragraphs (a) and (b) above;

(d) whether the prevailing practice, procedures and systems, and the organizations and offices set up are conducive to and adequate and appropriate for the orderly, disciplined and punctual performance and observance of the different rituals, nitis and festivals of the temple of Lord Jagannath at Puri, and if not, what remedial measures by way of alteration, modification or improvement of the same should be undertaken for the due performance and observance of the rituals,nitis and festivals.

Whereas the Government are of opinion that having regard to the nature of the inquiry to be made and other circumstances of the case, provisions of sub section (2) or sub section (3) or sub section (4) or sub section (5) of section 5 of the Act should be made applicable to a Commission of Inquiry, Government direct that the aforesaid provisions shall apply to the Commission.

The Commission of Inquiry may also perform such other functions as are necessary and lor incidental to the Enquiry.

The Commission shall make its report to the State Government on or before the 30th November, 1977.

The Commission shall have its headquarters at Bhubaneswar and may also visit such places as may be necessary in furtherance of the Inquiry.

BY ORDER OF THE GOVERNOR
Sd. B. R. Patel
SECRETARY TO GOVERNMENT

Time for submission of the report was subsequently extended by the State Government till 31st August, 1978.

6. In pursuance of the Notification I assumed office on the 11th August, 1977. The staff required for the functioning of the office was sanctioned on different dates between 23rd August, 1977 and 2nd September, 1977. The officer appointed as Secretary joined his duties on 26.9.77. The other staff joined in the first week of October, and it was only thereafter that the office began to function. The interval between my assumption of office and the functioning of the office staff was utilised for studying the rather complicated system of administration of the temple, the various Sebas that are being performed there and the manner of their performance. For this purpose on certain occasions I had gone to the temple to obtain first hand - knowledge of the actual performance of the various daily nitis. Meanwhile, the temple administration also made available to me information on various topics for which I had called for information. All these exercises had considerably helped me in preparing the questionnaire, and in the subsequent stages to examine and appreciate the evidence of the various witnesses who appeared before me at the enquiry.

7. The terms of reference to the Commission, extracted above, can broadly be divided into two parts. Clauses (a), (b)· and (c) thereof have reference to a specific set of events relating to the Nabakalebar car festival of the year 1977. That there was inordinate delay in the performance of the prescribed rituals, Nitis and the pulling of the chariots during the Nabakalebar car festival is assumed in the notification itself. Under clauses (a), (b) and (c) the Commission is required to enquire into and determine the causes and circumstances which led to the delay in the performance of the prescribed rituals and

Nitis including the pulling of the cars; whether the preparations for the festival were adequate, whether there was any deficiency in the management or lack of co-ordination amongst the different agencies responsible for the due performance of the various functions in connection with the festival and finally the role, conduct and responsibility of the organisations, associations and similar other bodies and individuals in connection with matters referred to above.

8. The second part of the enquiry covered by clause (d) of the terms of reference is not confined to any particular event but is of a general nature. Under clause (d) the Commission is required to investigate and determine whether the prevailing practices, procedures and systems of the organisations and offices set up are conducive to and adequate and appropriate for the orderly, disciplined and punctual performance and observance of the different rituals, nitis and festivals of the temple, and if not, to suggest remedial measures by way of alteration, modification or improvement of the same to ensure due performance and observance of the rituals, nitis and festivals.

9. At this stage it would be convenient to make a brief reference to the relevant provisions of the Commission of Enquiry Act 1952 (hereinafter referred to as the Act) and to the Orissa Commission of Enquiry Rules (hereinafter referred to as the Rules). Section 2 of the Act contains certain definitions and· section 3 deals with the appointment of the Commission. Section 4 enumerates the powers of the Commission and it may be extracted.

"4. The Commission shall have the powers of a Civil Court, while trying a suit under the Code of Civil Procedure, 1908, in respect of the following matter namely:-

(a) summoning and enforcing the attendance of any person and examining him on oath;

(b) requiring the discovery and production of any document;

(c) receiving evidence on affidavits ;

(d) requisitioning any public record or copy thereof from any Court or office;

(e) issuing commissions for the examination of witnesses or documents;

(f) any other matter which may be prescribed."

Section 5 deals with the additional powers of the Commission. Since by the Notification.powers under Sub-sections (2), (3), (4) and (5) of section 5 have been conferred on the Cornmission, it is also necessary to extract Section 5 which is as follows :-

5. (1) Where the appropriate Government is of opinion that, having regard to the nature of the enquiry to be made and other circumstances of the case, all or any of the provisions of sub section (2) or sub section (3) or sub section (4) or sub section (5) should be made applicable to a Commission the appropriate. Government may by notification in the official Gazette direct that all or such of the said provisions as may be specified in the notification shall apply to that Commission and on the issue of such a notification the said provisions shall apply accordingly.

(2) The Commission shall have power to require any person, subject to any privilege which may be claimed by that person under any law for the time being in force, to furnish information on such points or matters as, in the opinion of the Commission, may be useful for, or relevant to, the subject matter of the enquiry.

(3) The Commission or any officer, not below the rank of a gazetted officer, specially authorised in this behalf by the Commission may enter any building or place where the Commission has reason to believe that any books of account or other documents relating to the subject matter of the enquiry may be found, and may seize any such books of account or documents or take extracts or copies therefrom, subject to the provisions of section 102 and section 103 of the Code of Criminal Procedure, 1898, in so far as they may be applicable.

(4) The Commission shall be deemed to be a Civil Court and when any offence as is described in Section 175, Section 178, Section 179, Section 180 or Section 228 of the Indian Penal Code is committed in the view or presence of the Commission, the Commission may after

recording the facts constituting the offence and the statement of the accused as provided for in the Code of Criminal Procedure, 1898, forwarded the case to a Magistrate having jurisdiction to try the same and the Magistrate to whom any such case is forwarded shall proceed to hear the complaint against the accused as if the case had been forwarded to him under section 482 of the Code of Criminal Procedure, 1898.

(5) Any proceeding before the Commission shall be deemed to be a judicial proceeding within the meaning of sections 193 and 228 of the Indian Penal Code.

Section 5-A added by the Commission of Enquiry Amendment Act of 1971 which deals with the powers of the Commission to utiIise the services of certain officers and investigating agencies for conducting investigation pertaining to the enquiry is not at present necessary for our purpose. Section 6 gives protection to persons making statements before the Commission. Section 7 provides as to when the Commission would cease to exist. Section 8 which is important provides that the Commission shall, subject to any rules made in this behalf, have power to regulate its own procedure including the fixing of places and times of its sittings and deciding whether to sit in public or in private. Section 8-B and Section 8-C which were added by the amendment Act may be quoted.

8.-B If at any stage of the inquiry, the Commission-

(a) considers it necessary to inquire into the conduct of any person, or.

(b) is of opinion that the reputation of any person is likely to be prejudicially affected by the inquiry.the Commission shall give to that person a reasonable opportunity of being heard in the enquiry and to produce evidence in his defence: Provided that nothing in this section shall apply where the credit of a witness is being impeached.

8. -C The appropriate Government, every person referred to in section 8-B and with the .permission of the Commission, any other person whose evidence is recorded by the Commission,

(a) may cross-examine a witness other than a witness produced by it or him;

(b) may address the Commission and;

(c) may be represented before the Commission by a legal Practitioner or, with the permission of the Commission, by any other person."

Section 9 affords protection to the Government; to the Commission and to the persons acting under the direction of the Government or of the Commission in respect of acts done in good faith. Section 10 provides that the Commission and every officer appointed or authorised by the Commission to exercise functions under the Act shall be deemed to be public servants within the meaning of section 21 of the Indian penal Code. Section 10-A added by the Amendment Act prescribes penalty for acts calculated to bring the Commission or any member thereof into disrepute. Section 11 is not relevant for our purposes. Section 12 gives power to the appropriate Government to make rules to carry out the purpose of the Act.

In exercise of the powers conferred by Section 12 of the Act, the State Government made the Commission of Enquiry Rules, 1967, and the relevant provisions thereof, may be noticed. Rule 4 provides that the State Government or with the approval of the State Government, a Commission may from time to time appoint one or more assessors to assist and advise the Commission on any matter connected with the Inquiry. Rules 5 and 6 deal with the functions of the assessors and the manner of consultation with them. Rules 7 and 8, which are important may be quoted.

"7. Notice to persons for giving evidence-

(1) The Commission shall as soon as may be after its appointment:-

(a) issue of a notice to every person, who in its opinion should be given an opportunity of being heard in the enquiry to furnish to the Commission a statement relating to such matters as may be specified in the notice;

(b) Issue a notification to be published in such manner as it may deem fit, inviting all persons acquainted with the subject matter of the enquiry to furnish to the Commission a Statement relating to such matters as may be specified in the notice.

X X X X X

8. (1) The Commission shall examine all the statements furnished to it under Rule 7, and if, after such examination the Commission considers it necessary to record evidence, it shall first record the evidence, if any, produced by the State Government and may thereafter record in such order as it may deem fit;

(a) the evidence of any person who has furnished a statement under the rule 7 and whose evidence the Commission, having regard to the statement considers relevant for the purpose of the enquiry;

(b) the evidence of any other person whose evidence, in the opinion of the Commission, is relevant to the enquiry.

(2) if, after all the evidence is recorded under sub-rule (I) the State Government applies to the Commission to recall any witness already examined or to examine any new witnesses, the Commission, shall, if satisfied that it is necessary for the proper determination of any relevant fact so to do, recall such witness or examine such new witnesses.

Rule 9 (which provides that persons likely to be prejudicially affected in the inquiry are to be given hearing) corresponds to section 8-B of the Act which has already been quoted. This rule was necessary before the Act was amended in 1971, and after the amendment of the Act this rule has become redundant. Rule 10, which deals with the right of Cross-examination and representation by legal practitioner may also be quoted in full.

10. Right of cross-examination and representation by legal practitioner-The State Government, every person referred to in rule 9 and with the permission of the Commission any other person, whose evidence is recorded, under rule 8-

(a) may cross-examine a witness other than a witness produced by it or him;
(b) may address ,the Court, and;
(c) may be represented before the Commission by a legal practitioner or, with the consent of the Commission by any other person".

Rule 11 which deals with the additional powers of the Commission is again a replica of Section 5 of the Act and it provides that the Commission shall have the powers to regulate its own procedure in respect of any matter for which no provision is made in the Rules.

9. (a) The above in brief, is the scheme of the Act and the Rules made thereunder. It may be noticed that no person or persons have been mentioned in the, State Government Notification appointing the Commission as being responsible for any particular Act. In fact it is clear from the notification that there would neither be plaintiff nor defendant nor prosecutor and accused in the proceeding before the Commission which should therefore be of an inquisitorial nature where the Commission should take upon himself the duty of ascertaining facts through witnesses after giving opportunity to persons concerned, who may be affected by the determination of facts. It was therefore considered not possible at the preliminary stage to issue a notice to any person as contemplated in clause (a) of sub rule (1) of rule 7 of the Rules. I, therefore, decided that a general notification should be issued Under rule 7 (1) (b) inviting individual societies and associations and similar other persons acquainted with the subject matter of the inquiry to furnish to the Commission a Statement of facts relating to the matters specified in clauses (a), (b) and (c) and suggestions in regard to matters specified in clause (d) of paragraph 4 of the State Government notification referred to. above As clause (d) of paragraph 4 of the notification is in general terms, I considered that it would be helpful if drew the attention of the public to certain definite aspects relating to. the administration of, and the performance of the Nitis in the temple so that apart from offering their

suggestions on clause (d) in any manner they deem fit, they would be enabled to offer suggestions on the definite points specified by me in the notification.

Keeping these aspects in view, 1 directed on 10.10.77 the issue of the notification, which is reproduced below :

NOTIFICATION

Whereas by Notification -No.. 140/EC dated the 27th July 1977, the Government of Orissa in the Home (S. S.) Department (copy of which is produced below in Annexure-I) a Commission of Inquiry has been appointed consisting of Sri B. K. Patra, Retired Judge of the Orissa High Court to enquire into and determine and report in respect of all matters referred to in the said notification,

Now, therefore, in pursuance of clause (b) of sub rule 1 of rule 2 of the Orissa Commissions of Inquiry Rules, the Commission so appointed hereby invites from individuals, Societies, Associations and similar other persons acquainted with the subject ‘matter of th e inquiry to furnish to the Commission a statement of facts relating to the matters specified in clauses (a), (b) and (c) of paragraph 40f the State Government Notification (Annexure-I). Every such statement of facts shall comply with the following requirements.

(a) Every statement so furnished shall be accompanied by an affidavit in support of the facts stated in the statement sworn in by the persons furnishing the statement.

(b) Every person furnishing such statement shall also furnish to the Commission along with it a list of the documents, if any, on which he proposes to rely and forward to the Commission, wherever precticable, the originals or true copies of such documents as may be in his possession or power and shall state the name and address of the person from whom the remaining documents may be obtained.

(c) Every affidavit shall include therein the correct description, occupation and place of abode of the deponent and shall contain at the

end a verification indicating therein which of the statements are true to his own knowledge and which of the statements are based on information. In case a statement is based on information, the name and address of the persons from whom such information was derived or the particulars and nature of the documents from which such information was derived should also be indicated.

2. Every person filing an affidavit before the Commission shall file along with the affidavit;

(a) A list of documents on which he wishes to rely.

(b) A list of witnesses whom he would like to examine in support of the statements made in the affidavit and the full particulars and correct address of such witnesses. It should also be indicated against each witness the fact or facts which the witness is expected to prove and why instead of obtaining an affidavit from the witness, his oral examination is being prayed for.

3. With regard to the matters enumerated in clause (d) of paragraph 4 of the State Government Notification referred to.above, the Commission invites from individuals, Societies, Associations and similar other persons suggestions on the various matters referred to therein. Without prejudice to the statements which individuals, Societies and Associations would like to make on such matters, the Commission invites their specific views relating to the following aspects ;

(i) Whether the different rituals, nitis and festivals of Lord Jagannath are being performed punctually, ‘and in an orderly and disciplined manner, and if not what are the factors responsible for such State of affairs ? What remedial measures do you suggest?

(ii) Whether the present constitution of the Sree Jagannath Temple Managing Committee is satisfactory and, if not, what are the changes suggested in the constitution thereof ?

(iii) Whether disciplinary powers vested in the Managing Committee are adequate and are they being exercised properly? If not, please state the reasons for the failure to exercise such powers.

(iv) Are the Sevaks or certain categories of Sevaks of the temple responsible for delay and mismanagement in the performance of the nitis of the temple ? Please furnish details.

(v) Do you think that the delay/mismanagemeat in the performance of nitis is wholly or partly due to the Sevaks taking undue advantage of their rights/privileges, recorded in the Record of Rights, and if so, what remedies do you suggest ‘?

(vi) Do you think that the lapses, if any, on the part of the temple administration have contributed or are likely to contribute to the delay and confusion in the performance of nitis ? If so, please give details ‘and suggest remedies.

(vii) Do you think that inter se conflicts, if any, amongst different classes of Sevaks are contributing to the disorderly performance of nitis giving rise to unpleasant situations ? If so, please give details and suggest remedies.

(viii) With a view to ensuring regular and timely performance of nitis do you consider it necessary and feasible to introduce any reforms in the system of Puja and performance of nitis ? If so, please. furnish details.

(ix) Do you consider that the income of the temple is adequate to enable the temple administration to provide reasonable and necessary facilities to pilgrims visiting the temples ? Please give definite suggestions. for augmenting the income of the temple.

(x) Do you favour the abolition of the system of’ ‘Atika’ as it exists to-day and replacing it by a ‘Hundi’ to be kept at a convenient place in the temple where pilgrims can put. their offering to the deities to be utilised exclusively for the purpose of the temple?

(xi) Have you any suggestions to offer for improving the systems of Pindika’ ?

(xii) Please offer your comments on the following suggestions:

(a) Pilgrims wishing to have darsan of the deities in the main temple at the time of ‘Sahanmela’ can go up to Chandan Argali only and should not enter the Bhitar Pokharia.

(b) Pilgrims wishing to enter the Bhitar Pokharia at the time of 'Sahanmela' should pay a fee prescribed for the purpose. The amount of fee may be indicated. At times other than 'Sahanmela' and subject to the condition that it would not in any way interfere with the due performance of the prescribed nities, the pilgrims can have special darsan of the . Deities on payment of a prescribed fee. The amount of fee may be indicated.

The statements and the supporting affidavits in respect of the matters covered by clauses (a), (b) and(c) and the statements in respect of matters covered by clause (d) of Paragraph 4 of the State Government Notification referred to above should either be delivered personally on any working day between 10 a. m. and 5 p, m. at the office of the Commission on or before the 25th November, 1977 or may be sent by registered post at the following address.

Secretary to
Sri B. K. Patra Commission of Inquiry, Orissa,
Bhubaneswar, Asbestos Barrack -No.2,
Unit- V near the Secretariate,

so as to be received by him on or before the 25th November 1977.

By order and under the
authority of the Commission.
Sd/ B. Mahapatra
Secretary to the Commission.

10. Annexure 1 referred to in paragraph J of the Notification above is the Notification dated 27th July 1977 issued by the State Government appointing the Commission, and which has already been re-produced in an earlier part of the report. Having regard to the fact that Sree Jagannath temple is an institution of All India importance and also because of the fact that for the Nabakalebar festival of 1977 lakhs of pilgrims had come to see the festival from all parts of the country, I considered that wide publicity should be given about the proposed enquiry, and hence directed publication of the notification in the following daily newspapers.

(1) The Samaj	Two Oriya dailies
(2) The Prajatantra	Published in Cuttack
(3) The Hindustan Time	Delhi edition.
(4)· The Times of India	Bombay edition
(5) The Hindu	Madras edition.
(6) The Statesman	Calcutta edition
(7) The Nai Dunia	Hindi Daily of Madhya Pradesh.
(8) The Jugantar	Bengali daily of Calcutta
(9) The Andhra Prabha	Telugu Daily of Andhra.

The notification was published in the above dailies on different dates between 19.10.77 and 24.10.77.

11. The response from the public to the notification was rather poor. Within the period prescribed, only a few statements had been received most of them relating to matters covered by clause (d) of the terms of reference. Some applications were filed complaining that the time allowed was insufficient and that they shouId be allowed further time to submit their statements.

12. On 28.11.77 I decided that before taking up the enquiry there should be a preliminary sitting of the Commission for deciding the procedure to be adopted at the enquiry and other ancillary matters, and fixed 12.12.77 for the purpose, and also directed that the applications for time should be put up on that date for necessary orders.

The fact of the sitting of the Commission on 12.12.77 was notified in the newspapers to ensure wide publicity.

13. The Commission met on 12.12.77 to settle (be procedure. I decided that the Commission shall hold its sittings either at “Bhubaneswar or Puri depending upon which place would suit better the convenience of the witnesses to be examined. The hours of work would be from 11 a.m. to I p.m. and from 3 p.m. to 5 p.m. One of the procedural matters required to be determined was whether the hearings of the Commission should be open to the general public. In view of the fact that the enquiry relates to one of the most important shrines in the country, and especially this year a large number of

pilgrims had come from all over the country to see the Rath Jatra and events that are alleged to have taken place, which is the subject matter of this enquiry, have naturally caused anguish and disappointment to many, I decided that the hearing should be open to the public. It was further decided to take up in the first instance the enquiry relating to the subject matters covered by clauses (a), (b) and (c) of the terms of references, and thereafter the .subject matter relating to the matters contained in clause (d). I further decided that affidavits in respect of matters covered by clauses (a), (b) and (c) and statements in respect of matters covered by clause (d) shall ordinarily serve as evidence, but wherever the Commission feels that a person, who had submitted an affidavit or statement, as the case may be should also be examined in court, it would be open to the Commission to do so. If the Commission feels that the examination of any person, who has not submitted any statement or affidavit, is necessary for a proper determination of the matters set down for enquiry, it shall be open to the Commission to examine such a person or persons. It shall also be open to the Commission to recall any person already examined and examine him, either on matters already deposed or in respect of some new matters. Whenever any person is examined in court with regard to any of the matters covered by (a), (b), (C) and (d) of the terms ‘of reference, any other person effected, or likely to be affected by such statement, will be given an opportunity to cross examine such witness. In any event, nothing would preclude the Commission from putting to witnesses such questions as it would deem fit with a view to obtaining further information and clarification in respect of matter stated by him. Liberty was given to persons interested in the enquiry and who intend to file affidavits or statements in connection therewith to inspect the affidavits, statements and documents alrealy filed before the Commission and to take down notes. The Commission reserved the right to prescribe in future further procedure if and when such prescription became necessary.

14. In respect of the applications for further extension of time, which had been filed before the Commission, I thought that the time already allowed namely, full one month since the time of the publication of the notifications in the newspaper was quite adequate. But since several persons made applications for extension of time and remembering at the same time that the Commission should take up the enquiry as expeditiously as possible, I felt that it would serve both the purposes if I fixed the commencement of the enquiry to 2nd January, 1978 on the basis of affidavits and statements already received and extended the time for submission of statements and affidavits by the public, till the 31st December, 1977, and I ordered accordingly.

The enquiry before the Commission commenced on the 2nd January, 1978 in the presence of Shri D. N. Dash, Advocate, appearing for Sree Jagannath Temple and Sri B. K. Bose, Advocate, appearing for the State. Two days later Sri N. K. Mahanti, Advocate filed his memo of appearance on behalf of Sri B. B. Parida, who was the Collector of Puri during the Nabakalebar festival. At a subsequent stage he also filed his memo of appearance On behalf of Sri S. K. Chatterji, who was the Superintendent of Police at the time of the Nabakalebar festival. On 19.1.78 Sri Bamdeb Mishra, Advocate, Puri, who meanwhile had been appointed as the Advocate to assist the Commission, filed his memo of appearance.

15. It may be stated at this stage that shortly after I assumed office as the Commission of Enquiry, it came to my notice that the three chariots of the last Rath Jatra were being dismantled. I found that the super structure of Tala Dwaja Rath of Lord Balabhadra had already been dismantled, but that the lower portion was intact. This is the chariot, the wheels of which are alleged to have broken on the 19th July, 1977, rendering the further dragging of that chariot that day impossible. As I considered that for a proper appreciation of the evidence relating to the pulling of the Tala Dwaja Rath and the circumstances culminating in the breakage of the wheels, it is essential that the chariot, and, at any rate, the base of the chariot should be

preserved till the enquiry relating to the breakage of the wheels is completed, I issued a direction to the Administrator of Sri Jagannath Temple that the Tala Dwaja Rath should not be further dismantled. As a matter of abundant precaution, I further directed that the Nandighosha or Rath of Lord Jagannath, which in many respects is a replica of the Tala Dwaja Rath, should also be preserved, as it was. As the presence of these chariots on the Bada Danda in front of the Sri Jagannath temple was undoubtedly causing some inconvenience to the regulation of traffic at that spot, I directed on 3rd January 1978, that to start with, the enquiry would relate to the incidents of 19th July 1977 relating to the breakage of the wheels of Tala Dwaja Rath. For this purpose a local inspection of the base structure of the Tala Dwaja Rath was fixed for 4.1. 78. The local inspection was held between 10-30 a. m. and 1-30 p. m. on the 4th January in the presence of the Advocate the Administrator, the Assistant Administrator, the S. D.O., R & B, Puri, the Car Supervisor, the Works Supervisor, the Rath Bhois and others. A note of the local inspection had been prepared and is appended to this report. I also got prepared a plan showing the course the Tala Dwaja Rath had taken on the 19th July 1977 and also a sketch showing the position of the several wheels of that chariot. A separate sketch of a wheel of the chariot was also prepared showing the various parts thereof. These three documents are appended as annexures I, II and III respectively to this report.

16. It may be incidentally mentioned that although Sri S. K. Chatterji, who was the Superintendent of Police, Puri, during the time of the Nabakalebar festival, had not filed any affidavit or statement in this enquiry, as he happened to be the officer-in-chage of the pulling of (the Tala Dwaja Rath, he was summoned as a witness to depose before the Commission. Before he appeared in court, however a few other witnesses had been examined, who had deposed about the incident relating to the breakage of the wheels on the 19th July. After the conclusion of Sri Chattarji's evidence an application was filed on his behalf by his advocate, Sri N.K. Mahanti requesting that Sri Braja

Mohan Patnaik, car supervisor (C.W. 2), Sri Harihar Mahapatra, Works Supervisor, (C.W. 3), Sri J. N. Khuntia, Assistant Administrator (C.W. 4), Sri Natabar Bhoi, a Rath Bhoi (C.W. 5) and Sri Ganeswar Praharaj, Additional District Magistrate, (C.W.7) should be recalled for being cross examined, by the ex-Superintendant of Police, Sri Chatterji. This prayer was allowed and the aforesaid five witnesses were summoned and allowed to be cross examined by Sri Chatterji.

17. As indicated already, the enquiry proper commenced on 2. 1. 1978, and the evidence, in the first instance, was recorded in respect of matters covered by clauses (a), (b) and (c) of the terms of reference. With the examination of the 38th witness on 6.4.78, this part of the enquiry practically came to a close excepting for two more witnesses, who were subsequently examined. The enquiry in respect of matters covered by clause (d) commenced in the first week of April, 1978 in the second week of August 1978. Some of the witnesses, who had earlier deposed on matters relating to clauses (a), (b) and (c) were recalled for being examined on matters relating to clause (d). In all 69 witnesses were examined in this enquiry and their evidence runs to 829 pages. Documents were admitted in evidence. Besides the documents formally admitted in evidence, I had occasion while dealing.with matters enumerated in clause (d) in the terms of reference to call for and peruse several other records available in the temple office relating to disputes between the administration on the one hand and sevaks on the other and between some sevaks inter se.

PART I
Relating to Matters Enumerated in Clauses (a), (b) and (c) of The State Government Notification

CHAPTER I

WAS OBSERVANCE OF NABAKALEBAR IN 1977 PROPER?

1. It had been indicated previously that there was some controversy as to whether there should or should not be Nabakalebar of the deities during the year 1977. In other words, the controversy centred round the question whether during 1977 Asadha would be an inter calary month. The practice in Sree Jagannath temple is to follow the Samanta Chandra Sekhar Panjika published by the Kohinoor press in respect of the observance of the various festivals during the year. It is an admitted fact that not only the Samanta Chandra Sekhar Panjika published by the Kohinoor press but also all other Panjikas published in Orissa were unanimously of the view that there would he mala Ashad in the year 1977, and consequently Gundicha Jatra, which, but not the fact that Ashad would be a mala masa would have taken place on the 18th' June would, on that account took place on the 18th July. It seems that in certain other Panjikas published outside Orissa it was indicated that the Rath Jatra would take place on the 18th June. Hence in a letter (Ex. 28) the Proprietor of the Gupta Press Panjika, Calcutta, wrote to the Administrator of the temple informing him that according to their calculation also the Rath Jatra was to be held on the 18th July' and Bahuda Jatra on'the 26th July 1977, but that a minority group Panjikas were of the view that the Jatra would be held in the month of June, and seeking clarification from the Administrator as to on which day they were deciding to have the Jatra. On receipt of this query, the Administrator consulted the Mukti Mandap Sabha, and the latter agreeing with the views of the Gupta Press opined that in 1977 there will be Ashad mala masa and that consequently the Gundicha Jatra

should be held on the 18th July, 1977. It was indicated in their reply Ex. 29 and 29A that they had furnished the view after discussion with Swamy Chinmayanandji.(C. W. 14), but it seems Chinmayanandji was personally of the view that during 1971 the inter calary month would not be Ashadha but Sravan. The Administrator then made a reference to the Indian meteorological observatory to find out their views in the matter; and the telegraphic reply Ex. 30 received from them was to the effect that there would be two Sravans but not two Ashadha in the year 1977. This controversy was discussed at a meeting of the Managing Committee which authorised the Administrator to convene a meeting of some selected Pandits and decide the issue. A list of five Pandits was obtained from Chinmayanandji, five Pandits were named by the Mukthi Mandap Pandit Sabha and the Managing Committee furnished a list of five more Pandits. A meeting of these 15 Pandits was convened at Puri. The meeting was also attended by the members of the Managing Committee, Two different views were expressed at the meeting. some being of the opinion that there would be two Ashads and some favouring the view that there would be two Sravans. The latter viewpoint was exposed and elaborated by Swamy Chinmayanandji (C. W. 14) who was examined before me in this enquiry. According to him there are three categories of Panjikas in India.

(1) The Gupta Press Panjika of Calcutta and the Panjika of Andhra, Karnataka and Uttar Pradesh. Their calculations seem to be based on tables which are 386 years old on the Uapakarnas of Surya Sidhanta.

(2) The Kohinoor Press Panjika and the Aruno-Udaya Press Panjika of Orissa where the calculations are based on the calculations which had been made by Samanta Chandra Sekhar Sidhanta Siromani.

(3) Panjikas like Bisudha Sidhanta Panjikas of Bengal, Indian Ephemeres and Nautical Almanacs published by-the Central Government and Rastriya Panjikas in twelve languages published by the Government of India and about 200 smaller Panjikas published in West Bengal, Banaras, Haryana, the Punjab, Rajastan, Bombay,

Gujarat, Saurastra, Tamil Nadu, Andhra, Karnataka and Assam. It seems that the calculations in this category of Panchangams known as Druk Sishi tallied with one another.

2. In the opinion of Swamy Chinmayanandji the first category of Panjikas, being based on old calculations, are not acceptable and that, in any case Orissa does not follow the first category of Panjikas. According to him the Kohinoor and the Aruno Udaya Press Panjikas of Orissa, which are based on calculations made by Samanta Chandra Sekhar about 100 years ago are defective, because the calculations made such a long time ago have not been brought up-to-date in the light of the latest astronomical discoveries. It seems the third category of Panjikas are based on the calculations made by Bisudha Sidhanta Panjika, which was started 89 years ago by Sri Madhab Chandra Chattopadhyay, a disciple of Samanta Chandra Sekhar. Although the calculations there are essentially based on the calculations made by Samanta Chandra Sekhar, they have the merit of taking into consideration the latest astronoimical discoveries, and consequently, in the opinion of Swamyji, the calculations made by the third category of Panchangams should be most acceptable, .and this category of Panchangams indicated that during 1977 the mala masa would be Sravan but not Ashad and consequently the Rath Jatra ought to have been performed on the- 18th June and the return car festival on the 26th June, 1977. Mala masa occurs when two Arnavasyas fall between two consecutive Sankranthis. There is no controversy that Amavasya fell after Sankranthi in the month of June. There is also no controversy that Amavasya in the month of July ended at 2-14' p.m. on 16.7.77. The controversy is essentially as to when Sankranthi in the month of July took place. According to the almanacs of Orissa Sankranthi took place at 28.38 Dandas corresponding to 4.55 p. m. on the 16th July 1977. According to Bisudha Sidhanta Panjika, which Swamy Chinmayanandji favours, Sankranthi took place On 16th July, 1977 at 10.18 a. m, Swamy Chinmayanandji’s view is that as Sankranti on the 16th July had taken place at 10-,18 a. m, and Amavasya was ending

thereafter at 2-14 p. m. two consecutive Sankrantis of June and July would not comprise within that period of two Amavasyas and consequently there would be no mala Ashadh. But according to the Orissa Panjikas as Karkat Sankranthi was taking place at 4.54 p. m. a few hours after Amavasya came to an end there would be two Amavasyas between two consecutive Sankranthis and consequently the mala masa would be Ashadh.

3. Both these conflicting views were before the Managing Committee. Two important considerations weighed with the Committee to decide that Nabakalebar should be observed in the year 1977. The Samanta Chandra Sekhar Panjika published by the Kohinoor Press, which is being scrupulously followed in all matters relating to observance of nitis in the temple, had provided for Nabakalebar in the year 1977. Secondly, if Nabakalebar was not performed in 1977, the next Nabakalebar would occur only in 1996, and it was apprehended that the then existing idols might not last till 1996. These are certainly weighty considerations. When, as admitted by Swamy Chinmayanandji there are three broad categories of Panjikas prevalent in India variations on certain particulars as amongst these three groups are bound to be there. It is only natural that the calculations made in a particular Panjika must hold good for the region where it is prevalent. It is, therefore, natural that the temple Managing Committee had decided to follow the calculations and indications given in the Samanta Chandra Sekhar Panjika published by the Kohinoor Press, which is being followed in the temple in the determination of all nitis and festivals. It was not a snap decision which the Committee took. When it was brought to its notice that there was some controversy regarding the observance of Nabakalebar in 1977, it was careful to have a very thorough discussion in the matter with several pundits and the decision was taken thereafter. Apart from the fact that the Samanta Chandra Sekhar Panjika favoured the view which ultimately the Committee took,it was also rightly influenced in its decision by the fact that the then existing idols might not last till the next Nabkalebar.

4. The above decision was taken by the Managing Committee on the 4th February, 1917 and on 6.4.77 the Daitapatis left Puri in search of Daru.,

5. Thereafter a certain event took place which created doubts in the minds of the public whether the decision previously taken by the Managing Committee to observe Nabakalebar during 1977 was at all a correct one, and this event related to the solar eclipse, which took place on 18.4.77. TheSamanta Panjika published in the Kohinoor Press, which is followed in the Sri Jagannath temple and one or two other Panjikas published in Orissa, indicated that the eclipse would not be visible in Orissa. One or two other Panjikas published in Orissa indicated that the eclipse would be visible in Orissa. In view of the indication given in the Samanta Panjika published in the Kohinoor press, the temple management had decided not to observe the eclipse in the temple. But actually on 18.4. 1977 it was found that the eclipse was visible in Orissa and also in Puri. Immediately thereafter the necessary rituals were observed iathe temple. This naturally created doubts in the minds of some people as to whether the decision of the Managing Committee to observe Nabakalebar, based as it was on the calculation made in the Samanta Panjika of Kohinoor press, was not equally erroneous. An urgent meeting of the Managing Committee was convened on 22.4,77 (Ex. 33) to consider this issue. Certain pundits of Puri, representatives of the sevaks and the Law Secretary amongst others, were present by invitation at the meeting. The matter was thoroughly discussed, and it was, inter alia, pointed out that so far as Nabakalebar was concerned, all the Panjikas published in Orissa were unanimously of the view that Nabakalebar should be observed during 1977 and therefore, whatever might be said about the observance of the Solar Eclipse regarding which there was no unanimity even amongst the Orissa Panjikars, the decision taken regarding Nabakalebar by the Managing Committee was the correct one. It was incidentally pointed out that as the process for observing Nabakalebar had already started with the Daitapatis leaving the temple

in search of Daru, there was no question of going back on the decision. On this issue there was also a little furore in the press so much that in one of the articles appearing in a local daily it was said, “Jianta Dianku pothidele” (Live Deities had been buried), indicating thereby that there was a premature burial of the old idols. But taking a total view of all the circumstances detailed above, the conclusion is irresistible that the decision of the Managing Committee to observe Nabakalebar in 1977 was neither hasty nor unreasonable.

CHAPTER II

PROCEDURE AND CUSTOMS TO BE OBSERVED DURING NABAKALEBAR

6. I would next deal with the causes and circumstances which led to delay in the performance of the prescribed rituals and nitis, which culminated in the fact that on the Sri Gundicha day, 18th July 1977, the chariots could not be dragged as they should have been. To appreciate the mass of evidence collected on this point, it is necessary to have a clear idea of the various rituals prescribed for the observance of Nabakalebar. As mentioned ealier, during an ordinary year a period of fifteen days only is observed as anabasar period commencing from the Jyesta Purnima, otherwise known as Snan Purnima. On that day the deities are brought in Pahandi from the Ratna Singhasana inside the temple on to the Snan Bedi where the deities are bathed with holy water in a ceremonial manner. It may be incidentally mentioned that tbis is the only day in the year when the deities are actually bathed in the sense that holy water is poured over the idols. On the other days of the year the bathing of the deities, known as Abakash, means only Mantra Snan. Water is not actually poured over the idols but poured over a brass mirror placed in front of each Deity. After the deities are duly bathed on the Snan Mandap and after certain other rituals are observed, the idols are taken back inside the temple and placed not on the Ratna Bedi as before but in the: Anasara Pindi situated just behind the Chandan (Argali). A bamboo screen is then placed alongside the Chandan Argali so that the idols would not be visible to the public. On the other side of the bamboo screen are placed the Dosabotar Thakura brought from the Dhakinaghar and three painting of the three Deities Lord Balabhadra, Devi Subhadra and Lord Jagannath and all the prescribed daily nitis are performed before these Bije Prathimas,

otherwise known as “Tati Dians”. During these fifteen days of anabasar period certain nitis, which are considered secret, are done in respect of the main idols in the Anasarghar, and these nitis are performed exclusively by a sect of sevaks called Daitapatis, During anabasar, the Pati Mahapatra, who is the priest of the daitas, has certain functions to perform before the idols and towards the close of the anabasar period the Data Mahapatra also comes in to do the painting of the faces of the deities, a ritual known as Banak Lagi. Excepting the sevaks above mentioned, no other group of sevaks and no other functionary of the temple including the Administrator, has access into the anasaraghar, Although by tradition certain items or work relating to the idols have to be done on certain prescribed days during the anabasar period, it is not possible for the administration to keep a watch on the progress of the work there excepting getting an idea thereof through requisitions made from time to lime by Daitapatis of the articles required for the prescribed nitis and also by such oral accounts given by the Daitapatis themselves of the progress made inside the anasaraghar.

7. There are two entrances through which one can go to the sanctum sanctorum of the temple. One is through the Jaya Bijaya Dwar situated in between the Jagmohan and the Bahar Gambhira of the temple. That is the main entrance, and at the end of every day’s nitis the door is locked and duly sealed in the presence of several functionaries of the temple. Again in the presence of these functionaries the seals are broken the next day. The other entrance through which entry is affected is situated on the southern side and is known as Bhithar Dakhinadwar. It is also known as Beharanadwar. A person entering through this way directly comes near the Chandan Argali. Along the Chandan Argali and at the southern extremity there is a small passage with a gate, and it is known as Dhukudidwar. Every person who comes to the Bahar Gambhira, be it through the Jaya Bijaya Dwar or through the Dakinadwar, has to pass through this Dhukudidwar to go into the sanctum sanctorum. Before, however, doing so he has to pass

through a space situated just in front of the Bhithar Gambhira, which is known as the anasara pindi. It is after one crosses the anasara pindi that he goes into the Bhithar Gambhira where we have the Ratna Singasan on which the deities are normally seated.

8. It has already been said that during the anabasara period the daily prescribed nitis of the deities are performed before the Tati Dians placed in front of the bamboo screen. It is an established custom that so long as any niti is being performed before the Tati Dians, no work in connection with the idols placed in the anabasargarh can take place. In other words Daitapati should come out of the anabasara garh before performance of any nitis before the Tati Dians. It is also the rule that on no day during the anabasara period, excepting on the Dwadasi preceding Gundicha, the Daitapatis can enter the anabasara garh prior to Madhyan Dhup before the Tati Dians, When these are the established rules, traditions and customs, it is quite apparent that unless there is close co-operation between those sevaks, who are engaged in the observance of daily nitis before the Tati Dians on the one hand, and the Daitapatis who are engaged in the performance of certain works and rituals in connection with the idols inside the anabasara garh on the other, there cannot be satisfactory progress on either side. Undoubtedly, the responsibility to ensure such co-operation must rest on the temple administration.

CHAPTER III
RITUALS FOR NABAKALEBAR

9. The first step taken in connection with the observance of rituals during a Nabakalebar year is the procurement of "Daru". For this purpose a party consisting of certain Daitapatis, Pati Mahapatra, Bitarchu Mabapatra, Deula Karan and certain others set out in search of Daru, It is unnecessary for the purpose of this enquiry to refer to the elaborate rituals and the procedure followed for locating the neem trees, which are felled and the timber subsequently ceremonially brought to the temple for the making of the Idols. During the year 1977, the Daru was brought to the temple as required by tradition before the Snan Purnima.

10. During a Nabakalebar year the Anabasara period extends over a period of 45 days commencing from and including Snan Purnima. To distinguish this from the usual Anabasara, which extends over a period of 15 days only, the Anabasara period during a Nabakalebar year is also known as Maha Anabasara. The Maha Anabasara period can be broadly divided in to three parts. During the first fifteen days "Murthi Nirman" is done in Koili Baikuntha. During the four days following Snan,Purnima Ankuraropana is done and the actual construction of the idols from out of the Daru starts from the fifth day. This part of the work was duly completed by Chathurdasi (15.6.77) and the newly prepared wooden idols were taken to the anabasara garh inside the temple on the night of the 15th June, 1977 . That very night the transfer of "Brahma" from inside the old Bigrahas to inside the new Bigrahas took place, and the old idols were then taken to Koili Baikuntha for being buried. It may be incidentally mentioned that it is only during a Nabakalebar year that new idols are made to replace the old ones, and the new idols are sanctified by the transfer of Brahma from the old idols to the new whereafter the old idols are ceremonially

taken to Koili Baikuntha, which is said to be the burial ground of the Thakurs. There is no dispute that this part of the work was done in time and according to the prescribed rituals, which as already stated, are of a secret nature.

11. During the first fifteen days of Maha Anabasara the several wrappings of silk and cotton cloth of the old deities are removed in the anasara garh so much so tbat by the time the new idols are brought into the anasara garh on the night of Chathurdasi, what would rem-ain of the old deities would be the bare wooden idols. The pieces of silk and other cloths removed from the old deities are taken away by the Daitapatis. These are prize possessions, and they distribute the same amongst their Jajmans and they are handsomely, paid for it.

12. The Second period of fifteen days is devoted to what is called “Sri Murthy Gathan”, which means that the required pieces of cloth, silk, rexin, etc., are applied to the wooden idols to bring them to the required shape and form. All materials necessary for this purpose are provided by the temple administration, and there is no dispute that these have been provided, and we have the evidence of the several daitapatis examined in this enquiry that this part of the work was completed in time and as per schedule.

13. The third and last fortnight of Maha Anabasara commences from mala Ashad Purnima and ends with the following Amavasya, which. in the year 1977, was cofined to the period from the 1st to 15th July. It is in evidence that the several works done and nitis performed in respect of the new idols during this period, more or less, correspond to the work done and nitis performed, before the idols during the anabasara period of an ordinary year. It is only during this period in 1977, and especially during the second part of this period, that delays and irregularities in the performance of the several nitis are alleged to have taken place. The particular items of work that have to be done during this period are as follows :-

Panchami : Phuluri Lagi, which means gingili oil mixed with “chuan” and camphor has to be applied to all the four idols.

Dasami: Choka Bije - The new idols after being brought from Koili Baikuntha are placed on the floor of the anasara garh. It is on Dasami that the idols are placed on three cylindrical stone pieces called “choka”, and this function is called Choka Bije.

Ekadasi : This is also called Chandan Lagi Ekadasi. On this day Khali is first applied to the deities and, after the Sandhya Dhup before the Dasavatar Thakura is performed and not before tbat event, a large quantity of thick sandal paste mixed with camphor and certain other materials is applied over the bodies of the idols.

Dwadasi : Raj Prasad is to be taken to the Raja’s palace. After the Bhog Mandap on that day as many silver trays as there are members in the Raj family are taken out of the bhandar and supplied to the Daitapatis. On each thali a silk cloth is spread. These are taken inside the anasara garh where the Daitapatis place the Raj prasad, chandan and Koralo chandan taken from the bodies of the deities are placed in the thalis and they are ceremonially taken to the accompaniment of ghanta and kahali to the Raja’s palace. In return the Raja gives “Sadhi” to the Daitapatis, Pati Mahapatra, Swayi Mahapatra, Deulo Karan and Thalichu Mahapatra who accornpany the Daitas. After· returning from the palace the Daitapatis are expected to undertake preparations for Ghana Lagi, which is to take place on the following day.

Trayodasi (14.7.77) : It is a very important day and a lot of work is done in respect of the new idols. The first is Ghana Lagi, For this purpose thick silk ropes are wound round the deities. The silk required for this purpose is of a special quality and design and the silk clothes supplied for the purpose are processed into ropes. To expedite this work on Trayodasi it is necessary that the preparations are undertaken on the night of Dwadasi. It is done after the Daitas return from the palace after delivery of Raj prasad. After that Ghana Lagi, Khali Lagi and Khadi Lagi are done. Khali prasad is brought from the house of Sudha Suar in procession to the accompaniment of Ghanta and Kahali. After finishing Bhog Mandap that day Khadi prasad is

brought from the house of Datta Mahapatra in a similar procession. After Kbadi is applied to the deities Khadi prasad is taken to the Rajabati to be delivered to the Raj family in the same manner as is done in respect of Raj prasad on the Dwadasi day.

Chathurdasi (15.7.78).: On this day after the Bada Singhar Dhup before the Dasavatar deities is over the Datta Mahapatra does what is called Banak Lagi otherwise known as “Mukha Singhar” which means the painting of the faces of the deities in different colours. Thereaftar Choka Appasara takes place, which means that thick quilts are placed at the back of each Deity and the deities are kept in a slightly reclining position.

14. After the above items of work are completed on the Chadhurdasi day, by which time it is normally the dawn of Amavasya, Mangala Alathi is offered simultaneously to the Dasavatar deities on the front side of the bamboo screen and to the newly consecrated deities in the anabasara garh behind the bamboo screen, and thereafter the Dasavatar Thakurs are removed to the Dhakinadwar. The bamboo screen is then removed and the new deities are, for the first time, exposed for darsan to the public, and this is called Navajauban darsan. The above, in brief, is the schedule to be observed during the last days of Maha anabasara, I will now proceed to discuss whether, and if not, to what extent, the schedule has been adhered to.

CHAPTER XI

SUMMARY OF FINDINGS RELATING TO THE CAUSES FOR DELAY IN PERFORMANCE OF PAHANDI AND THE RESULTING FAILURE TO PULL THE CHARIOTS ON 18TH JULY

44. I have detailed in the preceding chapters the causes and circumstances which led to the delay in the performance of the prescribed rituals and nitis, which ultimately resulted in the failure to pull the cars on the 18th July 1977. This covers a part of the terms of reference contained in clause (a) of the State Government's notification. I am not at present dealing with the fact that on most of the days of the year all the nitis and rituals prescribed for the day had not been completed. This aspect will be dealt with by me while idealing with clause (d) of the terms of reference. I am confining myself at this stage only to the causes and circumstances, which have a direct bearing on the delay in the performance of pahandi, and the resulting failure to pull the chariot on the 18th July. These are enumerated below :-

(a) The delay started on Chandan Lagi Ekadasi (12.7.77). The palia Puja Pandas for the day are entirely responsible for the delay in performing Surya Puja at the time of the sokal dhup, and it is on account of this delay that Sarvanga Chandan Lagi scheduled for the day could not be done;

(b) for the delay, which occurred on Dwadasi (13.7.77), again the palia Puja Pandas are responsible.

(c) the delay in the performance of nitis on Trayodasi was due to the unusually long time taken by the Daitapatis inside the anabasar ghar to

perform the necessary rituals there, as a result of which Khadi Lagi, which was prescribed to be done that day could not be done;

(d) failure to finish the items of work which remained to be done in the anabasar ghar on the Chathurdasi day was mainly due to the delay committed by Pati Mahapatra and to some extent by the Daitapatis;

(e) the delay in the performance of nitis caused on Amavasya, 16th July, and Pratipada, 17th July was due to the fact that darsan was allowed to the pu blic on both these days.

45. The Managing committee, first took the decision on 3.7.77 (Ex.27) to allow paramanik darsan on both the days, and drew up the original programme (Ex. 13) accordingly. It is this decision which gave rise to the agitation to also have free darsan. The administration's justification to provide for paramanik darsan on both the days was that such darsan had been allowed during the Nabakalebar of 1969. A perusal of the daily diary of the temple relating to 14.7.69, Ex.58, shows that such darsan was allowed between the hours 2.30 a.m. on the night of 14.7.69 till 8.30 a.m. on 15.7.69. But it is conveniently overlooked that on 14.7.69 this darsan commenced after all the daily nitis of the day were over and the darsan was stopped at 8.30 a.m. on 15.7.69, that is, the day preceding pahandi, so much so that all the nitis of the day including Pahuda could be finished, and Senapata Lagi could be commenced at 2 a.m. and finished by 5 a.m. But during last Nabakalebar both on the 16th and I 7th July 1977 darsan had been provided for in the midst of daily nitis of the day. I am, therefore, in complete agreement with the Statement made by the Collector (C.W.9) that the one single factor, which contributed mostly for the delay in the pahandi on the 18th, was the decision to allow darsan on the evening of the 16th and 17th. Had this not been done, the delay in the performance of other nitis on the day preceding Gundicha at least could not have been reflected on the nitis of the 18th, and there would have been no delay in starting pahandi as programmed.

46. If due to the pressure from the daitapatis and incidentally to earn some extra income for the temple, the administration had decided to

allow darsan, it should have been confined only to the 16th instead of spreading it over 16th and 17th. Had they done, so, they could have on 17th July saved precious six hours which had been occupied by the darsan.

47. The record of rights no where provides for free Navajauban darsan. It provides only for paramanik darsan at that time. Paramanik darsan is not a new concept, but is provided for on several occasions even during an ordinary day. No body has ever taken any exception to such a provision on the ground that there is an element of discrimination involved in it. These are in the nature of regulatory measures and no exception can be taken to it. Even if, Navajauban darsan is allowed free the rush would be so great that it would be futile to expect that every pilgrim, who wishes to have darsan, would get an opportunity to do so. When the deities are brought to the chariots, it would be open to everybody to have darsan of the Deity. I, therefore, feel that free Navajauban darsan, apart from being not provided for in the record of rights, would, if allowed, considerably delay the pahandi and the pulling of the chariots, thereby causing disappointment to the thousands of pilgrims, who specially go to Puri to witness the Rath Jatra,

As detailed in the preceding chapters, delay in the performance of nitis had occurred on each day commencing from Ekadasi (12.7.77) and the cause for the same has also been.indicated. But these delays would not have had any effect on the commencement of Pahandi on the 18th July if Senapata lagi could have been finished at the latest by dawn on the 18th. The two factors which delayed the work relating to Senapata was the provision for darsan on the 17th July and the conduct of the Suaro who contrary to assurances given by them to the Administrator, offered a very large quantity of Abhada in the Sandhya Dhup on 17th, with the result that clearance of Abhada from the gambhira occupied an unusually long time. Even the darsan allowed on the 16th would not have delayed senapata work on the 17th if no

darsan would have been provided for on the 17th. Regarding darsan, therefore, I would recommend that-

(a) the Record of Rights provides only for paramanik darsan on the Navjauvan day, and, consequently, there should be no free darsan.

(b) If, however, Navjauban falls immediately preceding the Rath Jatra, even such paramanik darsan should not be allowed to continue beyond 9 a.m. that day thereby leaving sufficient time for the performance of the various daily nitis prescribed for the day.

Regarding offering of Bikri and Baradi Abhada by Suaro at this time of Sandhya Dhup and other main Dhup would make appropriate recommendations on part II of this report. Anabasar nitis are, no doubt, considered to be secret in the sense that these are done behind the bomboo tati unseen not only by the public but also by the sevaks other than Daitapatis. Pati Mahapatra and a few other sevaks, who take part in the anabasar nitis, But the main items of work done in anabasar ghar during that period are well known and find mention in the Record of Rights. To exercise proper control and to ensure that these broad items of work are done on the days prescribed for the purpose, a duty should' be cast on the Badagrahis of the three deities to report in writing at the end of the day to the Administrator whether or not the items of work prescribed to be done on a particular day commencing from Chandan Lagi Ekadasi, have been done or not, and if not done, the reasons therefor. It this is done, the situation such as those which arose during the last Nabakalebar are not likely to arise:

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CHAPTER XL

SUMMARY OF RECOMMENDATIONS

257. The practice of the Charcha staff going to call the Sevaks on their Pali day should be stopped. It should be sufficient if the intimation to the concerned Palia Sevaks is given on the day preceding. (Chapter XXIV) ..

258 .. Suars should be prevented from offering any Baradi or Bikri Bhog at the time of the four main Dhups. To ensure tbis, the Merda Roso should be commissioned and utilised for preparation of Kotha Bhog. A collapsible gate should be fixed at a convenient place in the Bhog Bata and that should remain closed throughout, and be opened just before the prescribed time for Bhog Mandap Puja, (Chapter XXV).

259. As many extra Bhog Mandaps are absolutely necessary should be arranged on payment of extra fee for the purpose (Chapter XXV).

260. A Temple Official should physically distribute: khei amongst Palia Sevaks. The system of the Pasarathias taking the Khei of the various Palia Sevaks directly from inside the Bhittar Pokharia should be stopped. (Chapter XXVI).

261. By arrangement with the various Palia Sevaks, the Temple Administration should purchase the Khei of the Sevaks and pay them the price thereof in cash. (Chapter XXVI).

262. The Temple Administration should resume possession of the Chulis and lease them out every year by public auction to such Sadhibandha Suars as would be willing to take them on annual lease. (Chapter XXVII). .

263. After proper discussion with the representative of the Suar Nijog and taking into consideration the current prices of foodstuff and other relevant factors, the Temple Administration should fix the maximum

selling prices of Abhada and other commodities exposed for sale in the Ananda Bazar. There should be periodical revision of such rates. (Chapter XXVII).

264. A responsible Officer of the Administration not below the rank of Assistant Administrator should be present inside the Gambhira at the time of Sahan Mela to exercise effective control over Pindika collections and prevent exploitation of the pilgrims either by the Sevaks or by Jatri Pandas or by Dhulia Gumastas. (Chapter XXVIII).

265. Disputes that arise between the Administration and Sevak or Sevaks or between the Sevaks inter se should be disposed of quickly by the Administration. The Managing Committee should immediately constitute an Appeal Sub-Committee and that Sub-Committee should ensure that appeals filed before the Managing Committee against the orders of the Administrator are quickly by disposed of. (Chapter XXVIII).

266. A Sevak who fails to turn up to do his duty on any particular day without sufficient reasons should be liable for removal The number of Sadhibandha Sevaks in each category should be reduced by removing those who do not actually do Seva. (Chapter XXVIII).

267. If the above recommendations are implemented, it is likely to result in the elimination of a number of recorded Sevaks in each category leaving in the field only those who actually do the Seva. Consequently the turn of worship of the remaining Sevaks would be more frequent and the remuneration that they would get per month would be more than what it is at present. If in spite of this, it I found that the Nitis are not performed punctually and regularly, the hereditary rights of the Sevaks should be abolished by Legislation and thereafter the require number of Sevaks should be appointed afresh on the basis of monthly salary (Chapter XXlX).

268. A reserve body of Sevaks should be maintained on salary basis consisting of three Srotriya brahmins well-versed in Puja Padhhati who can act both as Puja Pandas and Pasupalaks; two Supakars to

‘prepare Kotha Bhog; a Pratihari or a Brahmin who can be entrusted with the security type of work; a Mekap or a Khuntia type of Sevak or in the alternative a Brahmin; a Bodo Sevak or in the alternative a Brahmin; and two non-Brahmin Sevaks. The expenditure incurred on the reserve Sevaks would not be a waste, because so long as their services are not required in times of emergency they can be utilised for other purposes as indicated in the report. (Chapter XXX).

269. There is no necessity either to curtail the Nitis or to interfere with the system of puja prevalent at present. (Chapter XXXI).

270. At present neither the Administrator or the Assistant Administrators and in fact no other official excepting a few Sevaks are entitled to go into the Roso. There appears to be no reason wby the Administrator and the Assistant Administrators, provided they are Brahmins, should not have the privilege to go into the Roso to check malpractices if any prevalent there. This should be enforced if necessary after consultation with the Sankaracharya of Gobardhan Pitha and Mukti Mandap Pandit Sabha. (Chapter XXXI).

271. Similarly there appears to be no religious prohibition against having three permanent chariots for the Ratha Jatra. There are great many advantages in having such permanent chariots. This should be done after necessary consultation with Jagatguru Sankaracharya and the members of the Mukti Mandap Pandit Sabha and after taking due note of public opinion in the matter. (Chapter XXXI).

272. The Managing Committee should consist of 10 members, namely-

1. The Raja of Puri, who should be the Chairman.
2. The Collector of Puri, who should be the Vice-Chairman.
3. Administrator.
4. Commissioner of Endowment.
5. Jagatguru Sankaracharya of Gobardhan Pitha or if he is not available any other Sanyasi of his Sampradaya.
6. Patajosi Mahapatra or in bis absence the person functioning as such.

7. Three persons of learning devoted
8. to the cult of Lord Jagannath
9. nominated by the State Government.
10. A nominee of the Advisory Body consisting of persons who donate Rs, 5 lakhs or more for the Foundation Fund of the Temple.

The tenure of appointment of non-official Members should be three years, Power should be given to the Managing Committee to co-opt for any particular meeting, any. Sevak or Sevaks whose.presence is considered necessary or desirable by the Committee, (Chapter XXXIl)..

273. The present provision regarding selection of Administrator requires no modification. What however is important is proper selection of the Officer. Not only should he be administratively strong but he should also have a religious bent of mind, and one who can involve himself completely in the administration of the Temple affairs. The minimum period of deputation of an Officer to work as Administrator should be five years. (Chapter XXXIII).

274. Similar procedure should be adopted in the appointment of· Assistant Administrators. There should be three Assistant Administrators One-to remain in charge of revenue administration, the office and establishment; the second to remain exclusively in charge of the Nitis and the third in charge of the developmental works and discipline inside the Temple. The period .of appointment of Assistant Administrators should also be five years. (Chapter XXXII)

275. As the Administrator is proposed to be drawn from the Orissa Administrative Service, Class (I) controlled by the Political & Services Department and the Assistant Administrators are proposed to be drawn from the Orissa Administrative Service controlled by the Revenue Department, a convention should grow that in matters of posting and withdrawal of these Officers, the concerned Department would do so in consultation with the Law Department, which is. in

administrative .charge of the affairs of the Sree Jagannath Temple. (Chapter XXXlll).

276. Disciplinary powers vested in the Administrator under the Act are quite adequate. But in spite of there being innumerable occasions to warrant the exercise of such powers, no Administrator so far has done so because of the fear that such action may precipitate a strike in which case the public as also the Government, without trying to enter into details, would immediately hold the Administrator .responsible for precipitating such crisis. The general attitude of all Administrators is to somehow or other manage affairs peacefully during their limited tenure of office. To enable the Administrator to become effective in the Administration of the Temple affairs, he should not only be given a free hand for such management but he should also be assured by Government that so long as he acts on correct lines. his action would be supported irrespective of any unpleasant consequences, that may ensue. (Chapter XXXIV).

277. Section 21-A of the Puri Sree Jagannath Temple Act should be amended to provide for supension of a Sevak pending initiation and disposal of proceedings against him. (Chapter XXXIV).

278. Order passed by the Administrator under clauses (b) and (i) of Sub-Section 2 of Section 21 should be brought within the purview of Sub-Section 1 of Section 24. (Chapter XXXIV).

279. The queue system should be introduced to regulate the entry of pilgrims inside the Temple for Darsan of the deities. Sanan Mela which at present means the pilgrims going into the Bhittar Pokharia to have Darsan of the deities, should continue. But the time allowed for such Sanan Mela should be restricted to one hour in the morning and half an hour during night. At all other times, excluding however such occasions when entry of the pilgrims to Natyamandir (the area between Chandan argali and .Jaya Bijoya Dwar) is prohibited, pilgrims should be allowed to go in queue up to Chandan argali to have Darsan of the deities free of charge. If at times other than Sahan Mela a pilgrim wants to enter into the Bhittar Pokharia for Darsan of

the deities he should avail himself of the provision for Paramanik Darsan which is at present in vogue. The existing fee for Paramanik Darsan should be slightly increased. (Chapter XXXV)

280. The practice of placing three Jharis in front of the three deities for Pindika collection should be discontinued Instead of that a strong sealed box with a slit on the top of it should be placed just below the Ratna Singhasan, at the time pilgrims are allowed into the Bhittar Pokharia either at the time of Sahan Mela or at the time of Paramanik Darsan. Such of the Jatris who are inclined to make any offerings to the deities may put their offerings in such boxes. A similar box should also be placed near the Chandan argali to enable the Jatris who have Darsan of the deities from that point to place their offerings. Excepting the Palia Pasupalaks who sit on the Ratna Singhasan at the time of Sahan Mela, there should be no other Palia Sevak on duty inside the Bhittar Pokharia at the time of Sahan Mela, It shall be the duty of the Palia Pasupalaks on duty who sit on the Ratna Singhasan to distribute Tulasi fo the pilgrims. They shall not, on pain of disciplinary action, solicit for any offering from the pilgrims. Similarly, at the time of Darsan by the pilgrims from near the Chandanargali a Sevak should be posted there only to distribute Tulasi to the pilgrims and he should be prohibited from soliciting any offerings from pilgrims. (Chapter XXXV)

281. The adoption of the queue system would not prevent the pilgrim s from gathering in the Jaganmohan and to have Darsan of the deities from that place as they are doing at present. It is not necessary to regulate them on ordinary days. But regulation even of such pilgrims would become necessary on festive occasions when there is expected to be rush of pilgrims. (Chapter XXXV).

282. The existing system of collection of Attika money by Jatri Pandas may be allowed to continue only on the specific condition that out of the Attika amount they should pay 25 % to the funds of the Temple Simultaneously Legislation should be undertaken to give power to the Temple Administration to exercise sufficient control over

the Jatri business. No person shall be allowed to continue doing business of Jatri Panda without obtaining a licence from the Administrator and no such licence should be given to anyone who does not actually perform Seva in the Temple. Conditions should be embodied in the licence indicating the amount that a Jatri Panda is entitled to take from a pilgrim for services rendered, and the accounts he is to maintain, etc. No Jatri Panda can engage as his Gumasta a person who himself has not obtained a licence from the Administrator. If Jatri Pandas do not agree to contribute 25 % of the Attika money to the Temple fund, collection of Attika by Jatri Pandas should be banned by Legislation, and due publicity should be given that if the jatris wish to make any offerings to the Deities for any purpose whatsoever the offerings should be put only in the Hundis placed in the Temple and that no offerings made elsewhere will be utilised for the purposes of the Deities. (Chapter XXXV!).

283. There should be complete ban on the activities of Dhulia Gumastas, The Temple should set up an organisation of pilgrim guides and in enlisting such guides preference should be given to Dhulia Gumastas who, having regard to their character and antecedents, are found fit for the job. Preference should also be given to the Sevaks who by reason of any reforms brought about by Legislation or otherwise would be displaced from their Seva, Each pilgrim guide should obtain a licence from the Administrator. (Chapter XXXVl).·

284. Provisions contained in Clauses 18 B, 18 C, 18 D and clauses 18 F to 18 H in the Sree JagannathTemple. (Amendment) Bill, 1976 are commended for acceptance. (Chapter XXXVI).

285. Even if the present system of Attika is allowed to continue under conditions and restrictions mentioned above, still a Hundi should be placed in a prominent place in the Jagamohan inside a screened enclosure where Jatris may put their offerings. Similarly, in some of the important subsidiary shrines inside the Temple sealed boxes may

be placed where pilgrims may put their offerings. (Chapter XXXVI). 12

286. Existing facilities for Paramanik Darsan should continue, but the fees may be raised slightly. Besides Paramanik Darsan, provision should be made for Ekanta Seva by pilgrims. (Chapter XXXV 11).

287. The Temple Administration should undertake construction of a Dharmasala of its own, if possible, at a place as near the Temple as possible. If there is any difficulty to secure such a vacant site it should put up a Dharmasala in Talabania near the Railway Station. It should initiate the 'own your cottage' scheme and put up cottages either in Talabania or in Baliapanda. Simultaneously it should enter into negotiations with the owners of Dharmasala to secure management of the Dharmasalas situated in the Town of Puri. If that is not feasible the temple Administration should at least enter into some arrangements with the owners of Dharmasala to ensure that the pilgrims conducted to the Dharmasalas in the Temple buses are accommodated there. (Chapter XXXVIII).

288. The Temple should keep some of its buses at the Railway Station and bus- stand to conduct the pilgrims from there to the Dharmasalas. (Chapter XXXVIII).

289. A Foundation Fund of an amount of Rs. 10 crores should be constituted. The Governor may be requested, if he has no objection, to issue an appeal on behalf of the people of Orissa inviting donations to the fund. The Fund should be administered by a Board of Trustees consisting of those donors who pay Rs. 5 lakhs or more to the Foundation Fund. The fund when collected should be invested in long term deposits. Only the interest accruing from such deposits should be spent for the purpose of the Temple. The Board of Trustees should meet once a year at Puri to review the financial position of the Temple and inter alia to consider proposals to augment the income thereof. The Board of Trustees should elect a person to be the Member of the Managing Committee. (Chapter XXXVIII).

290. The Temple should publish an almanac of its own. It is only this almanac which should receive the approval of the Raja of Puri and of the Mukti Mandap. Such almanac is likely to be very popular and the sale thereof may yield a sizeable profit to the Temple. (Chapter XXXVIII).

291. The Temple should obtain monopoly for the manufacture and sale of photo pictures of the Deities in several Besas. This is likely to yield a substantial recurring income to the Temple. (Chapter XXXIII).

292. The Mahalaxmi Bhandar should be run departmentally instead of being leased out as is being done at present. If worked departmentally it is likely to yield annually a net profit of Rs, 2 lakhs as against Rs, 70,000 which the Management is at present getting by leasing it out. (Chapter XXXVIII).

293. The Management should introduce a scheme whereby pilgrims may at their cost conduct some of the festivals of the deities for which expendilure is at present being incurred from the Temple Funds. Apart from satisfying the devotional urge of the pilgrims, this system is likely to yield a good deal of income to the Temple. (Chapter XXXVIII). ..

294. By means of due publicity the pilgrims may be encouraged to offer special Bhogs to the Deity. As a portion of such Bhog would be distributed amongst certain categories of Palia Sevaks, their earnings would increase thereby. Sale of the Temple's share of such Bhog would also yield an income to the Temple. (Chapter XXXVIII).

295. As the Transport Service of the Temple is yielding a net profit of about Rs, 2 lakhs per year at present, its scope should be widened as far as it is practicable. (Chapter XXXVIII).

296. A dairy farm should be started. If properly run there is every likelihood of philanthropic people donating cows to the dairy farm. (Chapter XXXVIII)

297. Niladribihar should be worked departmentally and Dolabedi Kunja should be revived. .(Chapter XXXVIII) .

298. Besides taking possession of and leasing out Chulis in the Temple Roso, the Administration should also take possession of all the Saraghars inside the Temple premises and utilise them properly. If possible some of the Sargharas situated in the Bahar Bedha can be leased out. (Chapter XXXVIII,

299. As far as it is practicable, lands of Lord Jagannath and Jagir lands held by Sevaks under Lord Jagannath should be kept out of the purview of land Legislations. This principle should also apply to all Debottar lands. If it is not possible to exempt the Estates of Lord Jagannath from the purview of the Estates Abolition Act, the annuity.that is going to be fixed, should be on as liberal a scale as possible making a further provision for periodic upward revision of the annuity amount with the rise in prices. (Chapter XXXVIII).

300. Sincere and urgent efforts should be made by the Temple Administration to obtain a full list of all properties of Lord Jagannath situated inside and outside the State. Excepting properties situated in the district of Puri, which the Temple can directly manage, efforts should be made to dispose of the properties situated outside Puri and the sale proceeds should be invested in long term deposits. The effort to obtain information regarding properties situated outside the State of Orissa should be made at the level of Government. (capter XXXVIII).

301. Transfer of Seva rights should be prohibited by Legislation. (Chapter XXXIX, 302. An institution to train Puja Pandas and such other Sevaks for whom training is necessary should be established inside the Temple. (Chapter XXXIX).

303. A concerted drive to keep the Temple premises absolutely clean should be undertaken by the Temple Administration. (Chapter XXXIX).

304. It must be ensured that food stuff sold in Ananda Bazar are kept in fly-proof receptacles. Food-stuff must be sold at places ear marked for the purpose. Ananda Bazar should be cleaned twice a day. (Chapter XXXIX).

305. Asking for alms within the Temple precincts should be strictly prohibited. (Chapter XXXIX).

306. A religious atmosphere should be created inside the Temple premises by periodically holding religious discourses and by arranging for Vedaparayana and reading of Puranas, inside the Temple precincts. (Chapter XXXIX).

307. Practically no publicity arrangements exist in the Temple at present. The Publicity arrangements should be considerably improved for the convenience of the pilgrims. (Chapter XXXIX).

308. Soliciting Dakhina in any form by any person, be he a Sevak or otherwise, inside the Temple premises should be prohibited. (Chapter XXXIX).

309. Mahaprasad Seva Sadan which had been started some time back and which has fallen into disuse now should be revived. (Chapter XXXIX).

310. A Code of Conduct for observance by all Sevaks inside the Temple should be framed and their observance should be strictly enforced. (Chapter XXXIX).

CHAPTER XLI

CONCLUSION

311. The Nitis of Sree Jagannath Temple are so complex and elaborate that one would necessarily take a long time to acquire a mere working knowledge of the same. To be able to pin-point the deficiencies wherever they exist and to suggest solutions requires still deeper study of the system, I have received considerable assistance in this regard from the Record of Rights, preparation of which must have involved considerable labour and patience.

312. There was a necessary interval between my assumption of the Office as Commission and the actual commencement of the inquiry by reason of the fact that my office had to be set up and affidavits and. views on the several aspects covered by the terms of reference had to be received from the public. That interval was utilised by me for observing the various Nitis of the Temple, and for acquainting myself with the complex system prevalent for performing the several Nitis. In that endeavour I received valuable assistance from the Sebaks and the Temple Officials and especially from Sbri Guruprasad Mahanty, the Assistant Administrator of the Temple.

313. 1 am thankful to the several gentlemen who, in response to the request made by the Commission, took the trouble to appear before it at the inquiry, either to depose about the facts within their knowledge and/or to offer their views on matters touching the administration of the Temple. I am particularly thankful to the Advocates Sarvashri Dwarikanath Das, B. K. Bose, N. K. Mohanty. Bamadev Mishra, R. M. Pratihari, Gauranga Charan Swain Mobapatra who appeared at the inquiry and rendered considerable assistance to me.

314, My thanks are also due to Sri M.I.M. Pattnaik, Executive Engineer, Puri and his S.D.O., Shri S. C. Mahapatra, for preparing and making available to the Commission certain sketches which are appended as enclosures to Part I of this report.

315. To acknowledge with pleasure the cooperation I have received from Sri S. K. Mahapatra, Secretary. Home Department, and Dr. S. N. Mishra, Secretary, Law Department and their Officers and staff who spared no pains to render such assistance as the Commission had sought from them from time to time.

316. I record my appreciation of the work done by my Secretary and other members of the Office of the Commission for their loyalty and devotion and the hard work everyone of them has done.

317. Lastly I am grateful to Government for affording to me an opportunity to do this important piece of work connected with Sree Jagannath Temple. What I have found in the Temple is that in every sphere the interest of the Deity is subordinated to the interests of the Sebaks. Many of the Sebaks appear to be the least concerned with the regular performance of the Nitis , Remembering full well that hoary traditions govern the performance of many of the Nitis, I have offered certain suggestions which, if implemented, would cure many of the defects without at the same time bringing out any radical departure in essential matters or touching any religious rites. All that is necessary is the determination to implement them. Implementation of some of the suggested reforms may be met with resistance from those whose interests are likely to be adversely affected. But I hope and trust that in the interest of the fair name of this famous institution and in the interest of the thousands of pilgrims who visit the shrine every day, Government would not hesitate to bring about certain necessary changes in the system of administration to ensure that Nitis are performed regularly, that the finances of the Temple are placed on a sound footing and that the economic condition of the Sebaks actually doing the Seba of the Deities is improved.

(B. K. PATRA)
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Commission of Inquiry

APPENDIX-V

Nabakalebara-1996 (S.C.Mohapatra, Collector, Puri, 1996)

ADMINISTRATIVE ARRANGEMENTS

1. The Government of Orissa in Law Department, after consultation with the R.D.C.(CD)Cuttack and Collector, Puri, prepared set of executive instructions for arrangement of Ratha Yatra and Nabakalebar festival in Puri under the Title "The PURI CAR FESTIVAL CODE". As per paragraph 2(3) of the Code, there shall be a Coordination Committee under the Chairmanship of the District Magistrate, Puri comprising the Temple Administration, concerned District Level Officers of the State Government, concerned local Officers of the Central Government and some eminent members of the local public. But During Nabakalebar year, the Revenue Divisional Commissioner (Central Division) will be the Chairman of the coordinatio committee where State and Divisional level Officers shall be the members of the Coordination Committee including the important persons of the locality.

2. In 1996, Sri Pasara Kanti Mishra, IAS, R.D.C.(CD) was the Chairman of the coordination committee. He was assist by Sri S.C.Mohapatra, IAS, Collector and District Magistrate an Sri A.K.Das, OAS(I) Addl.District Magistrate(Nabakalebar). The State level and Divisional level Officers, D.I.G. Central Ran and Senior Officers of the Central Government were included as members of the coordination committee.

3. The Collector, Puri Sri Karunakar Pattnaik, IAS held first preparatory meeting on 21.8.95 where the departmental District level Officers were requested to prepare plan and estimate for different items of work required for successful observance of the festival. The Officers were requested to submit the proposal to their respective department by 31.8.95.

Second preparatory meeting was held on 21.9.95 under the Chairmanship of Collector,Puri. The progress regarding preparation of plan and estimate by each Deptt. was reviewed.

4. Since it was expected that about 15 to 20 Lakhs pilgrims would attend the festival, the State Government took up the matter seriously and the Hon'ble Chief Minister Shri J.B. Patnaik had a preliminary discussion with the concerned Minister and Secretaries on 14.10.95. The Hon'ble Deputy Chief Minister Sri Basanta Kumar Biswal, Law Minister Sri Raghunath Pattnaik, Works Minister Sri Harihar Swain, Urban Development Minister Sri Amar Pradhan, the M.L.A. Puri Sri ~~Mr~~ Maheswar Mohanty, the Departmental Secretaries the Secretaries of the different Nizogs of the Temple attended the discussion. The Hon'ble Deputy Chief Minister and Finance Minister gave assurance that there would not be any paucity of funds for arrangement of Nabakalebar festival. The Hon'ble Law Minister, Works Minister, Urban Development Minister also ~~stressed~~ stated that their departments are ready to take up the responsibility for peaceful and successful observance of the function. The Hon'ble Chief Minister reviewed the progress of work and instructed all Departments to finalise their work programme and submit concrete proposal. He also decided to ~~take~~ hold discussion in the matter with the different Nizogs of the Sebayats for timely performance of different retuals in the temple.

5. The Collector,Puri conducted third preparatory meeting on 28.10.95 and reviewed the progress of supply of wood for construction of Ratha. Thereafter the plan and estimate submitted by different departments were also

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The R.D.C.(CD) Cuttack Sri Tusera Kanti Mishra, IAS reviewed the progress of work on 10.11.95. The District level Officers attended the meeting and explained the progress made.

6. As per provision of Puri Car Festival Code, the R.D.C.(CD) is the Chairman of the Coordination Committee during the Nabakalebar year. The first coordination meeting was held on 23.11.95 in which the State level Officer, Range level officers, district level officers, representative of different Sevayats, Journalists, important persons of the Puri Town, Officers of Central Government connected with Nabakalebar work participated discussion and gave number of suggestions for successful observance of the festival. As many as 112 officers and important persons attended the meeting. In this meeting, the progress of supply of wood for construction of Chariot, Sarathi, Parswa Debata, Horses and Charamala were discussed. The D.F.O., Khurda, Nayagarh and Angul were requested to supply required number of log. The plan and estimate prepared by different Departments also discussed. The problems to be faced by by the different departments were discussed. The Departmental authorities were requested to include the estimated amount in their budgetary provision in the budget so that there would not be any problem for release of funds to take up the work as decided in the coordination meeting.

The Collector, Puri reviewed the progress on 5.1.96 where the district level officers were present.

7. The R.D.C.(CD) Cuttack reviewed the progress of different items of work on 14.3.96. By that time, Sri S.C.Mohapatra,IAS had joined as Collector, Sri S.K.Pradhan, I.P.S. had also joined as Superintendent of Police. The R.D.C. specifically instructed all the departmental heads that the work required for successful observance of the festival should be done with the budgetary provision. If there is any necessity, they may submit revised proposal immediately so that at the last moment, no problem can be raised. He specifically warned that no department would be allowed to raised any problem at the last moment.

8. The Second Coordination Meeting presided over by the R.D.C. was held at 11 A.M. on 21.5.96 to review the progress made after the first coordination meeting held on 23.11.95. By the date of meeting, 879 ~~pieces of~~ logs for construction of Chariot were transported to Puri and remaining 9 pieces of Fasi log were tobe supplied very shortly. Besides, 128 Neem logs are also necessary for construction of Sarathi, Horses and side deities in the Chariot. It was decided that since the D.F.Os are unable to supply Neem Trees in full, the important persons are tobe requested to supply Neem logs for the purpose. Further 274 Green Logs, required for the Chariot, ~~have also~~ also reached Puri by the date of meeting. One hundred Palm Trees have been identified in Puri-Bhubaneswar road which are to be used as Charamala. The progress of supply of wood and construction of chariot, started from Akhayatrutiya on 20.4.96 was satisfactory. Regarding supply of other important materials like cloth for the chariot, Jhuna, Patta Cloth, Kasturi, Sandalwood and Chariot rope, was also discussed. The progress on other items of work was also

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9. Sri Raj Kishore Bhujabala, IAS, Chief Secretary Government of Orissa visited Puri on 23.5.96 and had "on the spot" study on the progress of work done at different places in town area. He had a meeting with concerned departmental Secretaries, Heads of Department and District Level Officers of the State Government and Central Governmen to review the progress. Date line was fixed for completion of different projects undertaken for the Nabakalebar festiva The problems and bottleneck pointed-out by different Secretaries, Heads of Department and District Level Officers were sorted-out and solution made on the spot.

10. The Hon'ble Chief Minister Sri J.B.Pattnaik took up second review meeting in the ~~xx~~ 3rd Floor Conference Hall of the Secretariate on 25.5.96 at 5 P.M. where the Hon'ble Deputy Chief Minister Sri Basanta Kumar Biswal, Revenue & Transport Minister Sri Kanhu Charana Lenka, Law Minister Sri Raghunath Pattnaik, Works Minister Sri Harihar Swain, Tourism and Culture Minister Sri Bhupendra Singh, Health and Family Welfare Minister Sri Jagannath Rout, Urban Development Minister Sri Amarnath Pradhan, Information and Public Relation Minister Sri Netrananda Mallick, Chief Secretary, the concerned Secretaries of the department, Heads of Department, Addl. Divisional Commercial ~~Railway~~ Superintendent Railway, the Collector and Superintendent of Police, Puri, D.G and other Officials of Police Department ~~were~~ attended the meeting.

11. The Law Secretary gave a introductory note in the meeting, thereafter the Collector, Puri gave a brief note on the progress of work done by the different departments. The Chief Secretary visited Puri on 23.5.96 and also expressed his views regarding the progress done by the different Departments at Puri. The Hon'ble Ministers and Secretaries of the concerned department farmly expressed in the meeting that they would completex the work assigned to their Departments before the Nabakalebar festival. The Hon'ble Chief Minister specifically instructed all the departments, executing agencies to complete their work much before the festival. It was also decided that no V.I.P. or any other important person would be allowed to climb the Chariot after the Lords are seated. Only as per tradition Jagat Guru Sankaracharya would be allowed to have darshan.

12. To co-ordinate Different works relating to Nabakalebar, a Sub-Committee for each line department was constituted by the Collector, Puri vide his Order No.1354 dt.20.5.96. The Committee was authorised to coordinate, sortout problems and implementation of different projects timely as the works were taken up on warfooting. The Sub-Committee constituted are mention below.

SLNo.	Name of the Officer	Item of work assigned to them	Remarks
1	2	3	4
1.(a)	Sri Y.S.Murty, OAS(I) Dy.Director Consolidation, Puri	Drinking Water supply in Puri Urban area.	
(b)	Sri N.K.Pattnaik, OAS, Estt.Officer, Collectorate	Site selection for the permanent and temporary tubewells, stand points etc.	

1	2	3	4
2 (a)	Sri Atma Charan Singh,OAS Addl.Tahasildar,Puri	Water supply in Rural areas inlcuding installation of 150 Tubewells to be taken up by RWSS. Scarcity pockets should be identified at the time of site selection on all approach roads to Puri.	
3.(a)	Sri L.K.Mohapatra,OAS(1) Project Director,DRDA,Puri	Site selection and construction of Temporary sheds for pilgrims	
(b)	Sri B.Rout,OAS Tahasildar,Puri		
(c)	Sri N.K.Das,OAS Addl.Tahasildar,Puri		
4.(a)	Sri L.K.Mohapatra,OAS(I) Project Director,DRBA,Puri	Site selection and development of parking place for all type of vehicles and other works taken up by P.W.D.	
(b)	Sri M.D.Barik,OAS(I)Jr. D.D.O.,Puri		
(c)	Sri Srikanta Das,OAS Consolidation Officer,Puri	Traffic arrangemens in and around the town.	
5.(a)	Sri N.K.Choudhury,OAS(I) G.M.,D.I.C.,Puri	Light arrangements to be taken up by Municipality and G.E.D.	
(b)	Sri Gopal Chandra Dey,OAS Revenue Officer,Collectorate Puri	Light arrangements in temporary sheds. Functioning of Generators by O.S.E.B. on Grand Road etc.	
6.(a)	Sri Bansidhar Mohapatra,OAS Consolidation Officer,Puri	Supply of uninterrupted power by O.S.E.B.	
(b)	Sri Mahesh Chandra Pattnaik, OAS,O.I.C. Election	Repair and installation of Transfermers, drawing up new conductors etc. Removal & Fixation of Electric Poles.	
7.(a)	Sri P.C.Pattnaik,OAS(I)Sr. Addl.Dist.Magistrate,Puri	Accommodation of V.I.Ps and other guests.	
(b)	Sri Debesh Kumar Biswal,OAS O.I.C.Judicial	Officers on duty and sitting arrangements of V.I.P. of roof tops near Lion's Gate.	
(c)	Sri Sribhusan Sukla,OAS Addl.Tahasildar,Puri		
(d)	Tahasildar,Puri		

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1	2	3	4
8.	(a) Sri H.C.Mohanty,OAS, Comp.Officer,Zone-II,Puri	Selection of Health camps for Govt. and Voluntary organisations.	
	(b) Sri Bijaya Ku.Nayak,OAS Revenue Officer Sub-Collectorate,Puri	Clorination of Drinking water and sacred tanks. To collect information regarding Epidimics etc. from volunteers.	
9	(a) Sri P.C.Patnaik,OAS(I)Sr. Addl.Dist.Magistrate,Puri (b) Sri S.S.Bhuyan,OAS Addl.Tahasildar,Puri	Availability of controlled commodities through P.D.S. (Rice, Wheat, Sugar,K.Oil, P.Oil etc) and mode of distribution.	
10.	(a)Sri A.K.Das,OAS(I)Sr. Addl.Dist.Magistrate (Nabakalebar)Puri (b)Sri Sasadhar Kanungo,OAS Touzi Officer,Puri (c)Sri Durga Charan Mishra, C.S.O.,Puri	Selection of sites and arrangem for temporary hotels and supply of non-controlled commodities including vegetables, Milk, Fire-wood, gas generators and other treasble items.	
11.	(a)SriM.S.Pujapanda,OAS(I) Project Director,CADA,Puri (b)Sri L.M.Bahinipati,OAS A.P.D. CADA,Puri (c)Sri P.C.Jogania,OAS O.I.C. Criminal Sub-Collectorate,Puri	All arrangements of Puri Municipality including drainage clearance, garbage lifting, road cleaning and repair of Municipality roads and drains Cleanness of sacred tanks. Selection of sites for temporar latrines etd.	
12.	(a)Sri Fakir Charan Satapathy, OAS,(I)Sr. Executive Officer,Puri Municipality. (b)Sri Dharmananda Dalei,OAS(I)Jr. Sub-Collector,Puri (c)Sri B.Rout,OAS Tahasildar,Puri (d)Gyana Ranjan Bhanja,DEO Octroi Superintendent. (e)Sri Dharma Prasad Mishra Executive Engineer,R&B (f)Municipal Engineer Puri Municipality.	Eviction of encroachment and removal of cabins fr the Grand Road(The cabin should not be kept on the connecting roads connecting Grand Road).	
13.	(a)Sri H.K.Dash,O.A.S. Special Certificate Officer, Puri (b)Sri B.K.Rath,O.A.S. S.L.R. Puri (c)Sri B.B.Mansingh Dist.Information and Public Relation Officer, Puri.	Public Relation. Identification of places for temporary Informatio Centres and advertisemen campaign in the xx town.	

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13. The Collector Sri S.C.Mohapatra,I.A.S. reviewed the progress of work of different line departments on 27.5.96 at 5 P.M. in presence of the Officers of the line department and the members of the Sub-Committee constituted above. Date line fixed by the Chief Secretary was asked tobe adhered to. The problems & difficulties in execution of the projects were solved.

The Collector again reviewed the progress in presence of the officers of line department in Sub-Committ members on 6.6.96.

14. The third and final review meeting was held on 2.7.96 at 11 A.M. with Sri ~~Tusara~~ Kanti Mishra,I.A.S. R.D.C.(CD)Cuttack on the chair. All the items of work including construction of ~~khain chariot~~, supply of differe materials for the Ratha Yatra festival were reviewed. The Department which was lagging behind asked to complete the work within the date fixed.

The Collector also reviewed the progress on .... in presence of the line department officers and the members of the Sub-Committe

The Hon'ble Law Minister, Works Minister, Supply Minister, Urban Development Minister, R.D. Minister, Health Minister and the concerned Secretaries of the Departments visited Puri number of times to coordinate different works for timely completion.

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Sri Tusara Kanti Mishra, I.A.S. Revenue Divisional Commissioner(Central Division) Cuttack visited Puri on to coordinate the works and to see the timely completion of different projects. Sri S.C.Mohapatra, I.A.S. Collector and District Magistrate, Puri almost reported entire of his time after Loksabha Election for successful completion of different projects and performance of the Nabakalebar festival. For the first time a post of A.D.M. was created by the Government in G.A.Department Order No. 11227/Gen dt. 4.5.96 and Sri Ananta Kumar Das, OAS(I) was appointed as Addl.District Magistrate(Nabakalebar) who joined on 8.5.96. He coordinate and assisted the District Magistrate in all respect. The A.D.M., Sub-Collector, Tahasildar and other Collectorate Officers also engaged themselves in-resp of the work assigned to them for timely completion of the same. The other District Level Officers prior to complete their assignment within the specified time. Besides, the Collectorate employees particularly the Assistance of the General & Misc. Section also work round the clock.

LAW AND ORDER

CHAPTER-VIII

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LAW AND ORDER

It was roughly estimated that about 15 to 20 lakhs of pilgrims will come to Puri during festive days to witr the World famous Ratha Yatra ~~and the Lord Jagannath on R~~ Though the District Magistrate takes the responsebility maintenance of Law & Order, the S.P. and other Police Of starting from D.G. ending with Grama Rakhi played very vital role in maintenance of Law & Order. Since gatherin was expected tobe more than two to three times of the la Nabakalebar in 1977 and all other festive occasions obse in Puri, the State Government, R.D.C., Home Department, Police organisation and Magistracy took has as challenge tried their best to maintain Law & Order in all the fest days. The Superintendent of Police Sri S.K.Pradhan,I.P.S was associated in almost all the Coordination meetings, preparatory meetings, Temple meetings and meetings befor the Chief Minister and other authorities. The Chief Secr Sri R.K.Bhujabala,I.A.S., Home Secretary Sri S.C.Hota,I. D.G., I.G. had number of meetings regarding taking up problem in Puri and also other places connected from the festival. The maintenance of law & order and traffic arrangement were separated and one D.I.G. was kept exclussively incharge of traffic arrangement which is de in separate chapter.

The following Senior Officers were incharge of different duties as noted below.

1.	Sri B.B.Mishra,IPS, Spl. I.G.P.(Admn),Cuttack	Over-all charge of enti arrangements.
2.	Sri S.N.Swain,IPS, D.I.G. of Police,CR Orissa,Cuttack	In-charge of the arrang ments for the Naba Jaub Darsan Pahandi & Car dragging.
3.	Sri K.M.Deo,IPS, D.I.G. of Police,Rlys. Orissa,Cuttack	In-charge of crowd cont Crime, Sea-Beach securi & other law & order pro in the town in addition arrangements in Railway limits.
4.	Sri M.K.Chhabra,IPS, Commdt. OSAP 1st Bn., Charibatia	Assist Sri K.M.Das,IPS
5.	Sri G.C.Nanda,IPS, D.I.G. of Police,Vig. Orissa,Cuttack	Incharge of the traffic arrangements of State Highway No.8, the roads leading from Phulnakhar Charichhak,Gop,Nimapara Konark & Marine Drive & Inside Puri City.
6.	Sri B.B.Mishra,IPS Commdt. OSAP 5th Bn. CTC	Assist Sri G.C.Nanda,IP
7.	Sri B.N.Hota,IPS, S.P. CID.,CB, CTC	Assist Sri G.C.Nanda,IP
8.	Sri A.Behera,OPS-1, Dy.Commdt. OSAP 6th Bn.CTC	Assist Sri G.C.Nanda,IP
9.	Sri P.C.Mishra,IPS, I.G. incharge, Tech. CTC	W.T. arrangements.
10.	Sri B.K.Mishra,Dy.Commdt. OSAP 6th Bn. Cuttack	Camp Commandant
11.	Sri A.K.Mitra,Dy.Commdt. OSAP 6th Bn. Cuttack	Assist D.I.G. CR.
12.	Sri P.K.Mohapatra,Dy.Commdt. 2nd Bn. Jharsuguda	Assist D.I.G. CR.
13.	Sri G.K.Das,IPS, D.I.G. of Police,PMT,CTC	Liaison inside Temple.
14.	Sri Abhaya IPS, AIG of Police(P)Cuttack	Standby.

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Besides, the following officers and Police men were engaged during Nabakalebar festival.

S.P./Addl.S.P./Deputy Commdt.	-	10
DSP/Asst.Commndt.	-	20
Inspr./Reserve Inspector	-	56
Sub-Inspector/Asst.Sub-Inspector	-	486
Constables	-	1235
Home Guards	-	1500
Grama Rakhis	-	800
APR/OSAP/CRP Contingents	-	90 Platoons

The entire police administration was divided into two parts, (1) General Administration, and (2) Traffic Arrangements. The traffic arrangement has been dealt in separate chapter. The general police arrangement was sub-divided as follows.

(1) CROWD REGULATION:

Separate arrangements were made to regulate crowd for different occasions.

(a) Naba Jauban Darsan: Naba Jauban Darsan in Sri Jagannath temple on 16.7.96 was completely prohibited and none was allowed to enter into Sri Mandir except authorised Sevayats. Only to get Mahaprasad pilgrims were allowed to enter into Anand Bazar through Laxmi Bazar, Northen gate an Isaneswar gate. On the same route they were allowed to have their exit with Mahaprasad. Police arrangement was made at Laxmi Bazar, Northen gate, Isaneswar gate, Ananda Bazar, Ghodadwar and Jali gate.

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(b) Car festival:- On 17.7.96 i.e. Car festival day during Pahandi there was Paramanik ticket and Paramanik ticket holders had their entry into Sri Mandir through Southern gate to witness Pahandi and Police arrangement was made at Southern gate and inside Sri Mandir.

(c) Pahandi of Jews:- To ensure Pahandi of Jews smoothly police arrangement was made at Beheran Dwar, Jagamohan, Satapahacha, Kirtan Chakada, Gheda Dwar, Jali gate, Baisi Pahacha, Bhitar Gumuti, Bahar Gumuti, Lion's gate and around the 3 chariots i.e. Nandighosh, Taladhwaja and Devadalan. Besides, separate Police arrangements were made for the Pahandi of Lord Balabhadra, Jagannath, Maa Subhadra, Sri Sudarshan and Madan Mohan by forming two cordons i.e. outer cordon and inner cordon. For escorting Chittas of Jews separate arrangements were made.

(d) Chhera Pahanra:- For escorting Gajapati Maharaja Sri Sri Dibyasingh Dev to the Chariots from Sri Nahar separate police arrangement was made to perform Chhera Pahanra on the chariots.

(e) Dragging of Chariots:- For dragging of chariots separate Police arrangements were made detailing staff for outer cordon, inner cordon, ropes, Chariot guard, striking force, clearance party, bugler, mike announcement and red flag signaller.

(f) Return Pahandi:- For return Pahandi of Jews to Sri Gundicha Temple from Chariots and from Chariots to Sri Mandir separate Police arraggements were made.

(g) Sandhya Darshan:- To regulate pilgrims on the occasion of Sandhya Darshan in Sri Gundicha temple separate

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(h) <u>Sunabesha Darshan</u>:- To regulate pilgrims at Lion's gate on the occasion of Sunabesh separate Police arrangement was made with observation tower, barricades, video cameras and V.H.F. sets.

(2) <u>CRIME CONTROL MEASURES:</u>

To prevent crimes against properties and women this holy city Puri was divided into 6 Sectors and mobile patrolli[ng] was introduced in each sector with One D.S.P. and 1/4 force in a Jeep. In all the 250 bustees, Constables and Home Guards were detailed to perform foot patrolling duty. On Seabeach foot patrolling parties were detailed. To locate criminals and anti-socials observation towers were installed, on Seabea[ch] and on Grand Road from Lion's gate to Sri Gundicha temple. On each observation tower staff were detailed with V.H.F. set, binocular, powerful torch lights and video Cameras. At each temporary shed and parking place staff were detailed to perform patrolling duty round the clock. To register and investigate criminal cases, besides the permanent Police Stations were opened in the name of Sidha Mahavir PS, Digabar[eni] PS, Chakratirtha PS ~~andxTrafficxPSx~~ at Talabania, Balippanda P.S., Baseli Sahi PS, Lion's gate PS and Traffic PS. Temporary Out-posts were opened at Saradhabali near Gundicha temple and on Seabeach near Mahodadhi Nivas.

(3) <u>MEASURES TO PREVENT DROWNING:-</u>

To prevent drowning professional Nolias and life saving squad were engaged with life saving buoys. Besides, Police patrolling parties were detailed on Sea-shore from Prachi Hot[el] crossing to Sri Jagannath Sanskrit University. ~~Services of~~

... utilised.

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(4) ANTI SABOTAGE SQUAD:-

To prevent activities of terrorists, staff were detailed, in plain cloth and uniform being armed with arms and ammunitions, at the hotels, Lodgings, Dharmasalas, roof tops of buildings on both sides of Grand Road, Bus-Stand, Rly. Station, Seabreeh and at Chariots.

(5) BOMB DISPOSAL SQUAD:!

For disposal of bombs if noticed any where in bus, train, abondoned bags, attachee etc., one squad was functionin with the experts and required equipments.

(6) CLOSE CIRCUIT T.V.:

Close Circuit T.Vs sets were installed on Grand Road at different places to locate the criminals and antisocia elements and to prevent their activities, I.G.P.(Technical) was incharge of these close circuit T.Vs.

(7) V.I.P. SECURITY CAMP:

A V.I.P. security camp was functioning in the campus of Circuit House,Puri under the charge of One Assistant Commandant, Inspectors, Sub-Inspectors, Assistant Sub-Inspecto force, vehicles, V.H.F. sets and buglers were provided to this camp. They have performed security duties to the V.I.Ps and V.V.I.Ps.

By the implementation of the above Police arrangements with blessings of Lord Sri Jagannath, Nabakalebar festival passed off peacefully.

It is alleged by the Superintendent of Police that the Temple Control Room was not functioning properly for which there was some dislocation in taking timely decision

the supervision of senior officer as per District Control Room and Police Control Room. There is some difficulties in respect of Temple Administration as there are number of officers in the temple. But an officer of the Asst.Administra rank was always available in temple Garada Office. It is further alleged that during Bana Jaga Yatra, there was no preparedness from the Temple Administration for which there were delay and confusion in the enter of the Darus to the Koili Baikuntha. It is further alleged that the Temple Administration did not arranged required quantity of ropes. But in this case, it was seen that large quantity of ropes was purchased by the Temple Administration and there was little delay in supplying the rope to the chariot. This cannot treated as dislocation. It was further pointed-out by the S.P. that during dragging of Rathas the Temple Administration was to arrange wooden trolly with wheels for carrying mike sets. The old trolly which was supplied during the festival did not operate properly for which it is suggested that the Temple Administration should supply wood trolly for mike set.

The law and order situation during the festival days was almost peaceful. The S.P. Sri S.K.Pradhan,IPS had a good raped in coordination with the District Administrati for which there was smooth arrangement from Administration and Police side. In the lower level there was some police excess for which the officers of different line Departments including Magistrates faced some problems in discharging the normal duties. The temporary Police station at Talabania,

Volutary Organisation

VOLUNTARY ORGANISATION

1. The Voluntary Organisation of Puri Town, State level and National level played vital role to give all services to the pilgrims coming from different parts of India. A general meeting of the Voluntary organisations, and important persons of Puri town and Journalists was held on in Paura Sadan Bhawan. In this meeting the magnitude of problems and services required were explained by the Collector to the participants and they were requeste to come-forward to give better services to the pilgrims. The Voluntary organisations were requested to apply to the A.D.M.(Nabakalebar) expressing their desire what type of services they are to offer to the pilgrims. After receipt of the applications, a meeting under the Chairmanship of A.D.M (Nabakalebar) was held where the C.D.M.O., Addl. S.P.,DIPRO and O.I.C. General & Misc. attended the meeting and screene the application. The proposal was placed before the Distric Magistrate and thereafter another meeting of the selected voluntary organisation was held on .

2. To accommodate the pilgrims, temporary shelters were constructed at different places ~~as indicated in chapte~~ . It was thought proper that the volunteers will help the pilgrims in all respect so that the mis-creants, thief and other ill-motivated persons shall not get scop to exploit the pilgrims. It is therefore decided that following voluntary organisations were kept incharge of the temporary shelter as mentioned below.

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Talabania	-	Biswa Hindu Parisad
Gandhighat	-	Puri Seba Samiti
Mangalaghat	-	Bada Ekheda Jaga
Zilla School	-	Devine Life Soceity
Puri Club	-	Rotary Club
Baliapanda	-	Bharat Seva Sangha & Aditya Bahini
Lokanathghat	-	Nigamananda Saraswata Ashram
Sunar Gourang	-	Srikhetra Chetan Parisad
SCS College, Puri	-	Satyasai Seva Samiti and Collectorate Recretion Club

3. The Biswa Hindu Pxxixkad Parisad render services to the pilgrims of 58 sheds at Talabania. About 900 volunteers worked there round the clock from 15.7.96 to 18.7.96. Due to their sincere and devoted service, the pilgrims did not face any difficulties. Besides, this voluntary organisatio supplied packet food containing 'PURI-BUNDIA' at the rate of Rs.2/- to one lakh forty thousand people, free cud and Chuda xxx were supplied to 80,000 and 'DAHI SARBAT' to two lakhs pkx people. They also engaged 32 doctors, 40 Pa Medical Staff, Ambulance to give first aid treatment to th pilgrims. About 1050 volunteers was engaged for this work. To organise the activities of the parisad, the working President Sri Ashok Singhal visited Puri during th festive days. This Sangha did a marvellous job.

4. The Rama Krushna Mission and Rama Krushna Math jointly constructed temporary shelter in-front of Railway Hotel for 1000 pilgrims. They provided accommodation and food on payment of nominal charges. The District Administ provide them temporary latrines and other facilities for

Ambulance, Doctor and Para-Medical staff.

5. The Puri Seba Samiti also rendered very good service to the pilgrims at Gandhighat. Some Dhulia Panda and other mis-creants tried to exploit the pilgrims which was tactfu restricted and District Administration and Police were kep informed by the members of the Sangha.

The Bada Ekheda Jaga keep better service, since there are very thin population in Mangalaghat temporary shelter.

The Devine Life Society also did good job for the facilities of the pilgrims in Zilla School.

The Rotary Club rendered services to the pilgrims at Puri Club. They also did good work.

6. The two voluntary organisations namely Bharat Sev Sangha and Aditya Bahini jointly remained incharge of the temporary shelter at Baliapanda. Since there was some traffic restriction, all the temporary shelters were not fully occupaid for which, though two organisations were ready to give most efficient service, could not exhibit properly. They had also doctor and other staff with medic to help the pilgrims. The volunteers of these organisatio also did best job in Badadanda by protecting tap and supp drinking water to the pilgrims. They had also stretcher and other medical equipments for treatment of the patient

Almost all the voluntary organisations rendered ver good service to the pilgrims and they tried to solve the problems on the spot. The burden of the District Adminis and Police Administration was lessened due to the sincer

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Utkalmani Homoeopathy College, Rourkela had first aid centre. The Marwari Juba Mancha and Marwari Panchayat also supplied packet food on concessional rate to the pilgri

SUGGESTIONS

SUGGESTIONS

Shri B.K.Patra, Retd. Judge Orissa High Court, Commiss Enquiry in his report on 1977 Nabakalebar incident had given detailed recommendations regarding all-round reforms in Temple Administration from chapter XXIII to XLI. The suggestions, observations, recommendations of the Hon'ble Justice holds good and required tobe enforced in performance of the Nitis in the temple. Though the report was submitted on 31.7.78, the recommendations of the Enquiry Commission has not been implemented. It is, therefore, suggested that for timely performance of Nitis and all-round development of the Temple Administration the recommendations of Hon'ble Justice Shri B.K.Patra should be implemented by Govt.

2. Day by day the scarcity of timbers for construction of chariot has became a cronic problem for the Government as well as District and Temple Administration. It was invari suggested in every year Coordination meeting that an area should be identified in the reserve forest for plantation of the Fasi, Asana, Dhaura and other plants, required for the yearly construction of Ratha. A separate division fo plantation and maintenance is required t created and the required area should be demarkated so that in future the problem will not be faced. During this year, it was experienced that the D.F.Os could not supply Neem Timbers for construction of Sarathi, Horses and side deities for which the District Administration and the Temple Adminis ration had to approach different generous public for donation of the timber for such construction. Thus there is also necessity of planting Neem plants in the earmarked

are necessary in each Nabakalebar year for construction of "CHARAMALA". Gradually the number of Palm Trees are reducing from the road side and other places. It is, therefo necessity to plant Palm Trees in the road side as well as Talabania area.

3. The success of Nabakalebar festival,1996 depended on the proper utilisation of vacant place in Talabania area. 58 temporary sheds ~~with~~ covering an area of ~~four~~ 4.00 lakhs sq.ft. were constructed where lakhs of pilgri got sheltered. Besides, temporary Bus-stand, parking place of about 5000 heavy buses was also constructed for parking of the inter-state and inter-district tourist buses came with pilgrims. Most of the areas were covered by different stalls, sheds and other structures. Thus the vacant place in Talabania area was a most important place for the administration to manage the festival.

It ~~is some time~~ proposed that some areas are tobe alienated to Housing Board and other organisation for allotment to the different individuals. Since Puri is a developing city where large number of tourist institutions are coming up and the average floating population is about 25,000 in normal days, the only opening space in the Easter side of the town should be kept free for all time to come for proper utilisation in the festive days and other important function of the State and National level. In the past, the National level function are also observed in Puri One of the most important institution, not only in the State of Orissa but in the country, Sri Jagannath Sanskrit

such vacant and suitable place at Puri and surrounding area no attempts at any level should be made to alienate this ar for utilisation by any of the departments of Central Govt., State Government, Corporation, Campanies or private institu

There is also another vacant place in Baliapanda are which comes the second place and is also suitable for accommo dating the floating pilgrims. This area should also be kept vacant.

4. The South Eastern Railway has measurably neglected their services at the time of last Nabakalebar festival. On the plea that since it is a single line from Khurda to Puri, they are unable to provide more trains. It is also experienced that from Khurda Road to Puri, there is un-usual delay on movement of trains even the ~~Superfast~~ Superfast Express. Since the pilgrims are ~~floating~~ swelling day by day, the pressure on Railway is also increasing. It is, therefore, suggested that the railway line from Khurda to Puri should be doubled soon so that the sufferings of the pilgrims can be avoided.

5. The Nabakalebar year is known much earlier. The Government and other departmental authorities should prepare plan and estimate and required scheme prior to five years of the scheduled date so that the improvements, developments, modifications and alternation required tobe done can be done properly and within time ~~to time~~. This year the allotment/ authorisation of Government were received in the late hours for which, the implementing agencies faced difficulties in timely completion of the work. Since time was very short, th quality of work could not be watched. It is, therefore, suggested that since Nabakalebar day is pre-determined, Gov

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prior to five years so that there would not any hurry at the nick of the moment.

6. Since all the festival of Lord Jagannath is getting National importance as the devotees, not only from this country, but also from abroad are coming in large number to Puri, the encroachments in Badadanda (Grand Road) should not be allowed. If there is any encroachment, this should be demolished and the law envisaged in Municipal Act should be properly enforced.

7. The encroachment in other roads should also be demolished to avoid conjection of road. It is very often seen that small temple and extension of temple are being done on the roads which are obstacle to the movement of the vehicles and people. All these structures, even small temple should be demolished and no such construction should be allowed in future.

8. The water of the sacred tanks are being polluted due to stagnation of water as the channels for discharge and inflow of the water are not working properly. The water of the sacred tank particularly Swataganga should be properly maintained and no-body should be allowed to make the water polluted by throwing different wasteful articles.

9. The illegal construction in the Sea-beach area should be demolished and at no point of time, such construction should be allowed. If any illegal construction comes up at a particular time, the concerned Executive Officer and the local Tahasildar, if not reported, should be held responsible and action taken against them.

10. It is very often seen that in a heavy rain the Medical square became and it is difficult for movement of the pilgrims as well as vehicles. During this Nabakalebar year to face this problem the pump sets were kept ready for discharge of the water. It is therefore suggested that the P.W.D. and P.H.D. should jointly prepared a plan for proper discharge of the water from Medical square. It is also seen that both sewerage and drainage system in Puri town is in very bad condition. Since the foreigner-tourists are coming in large number, ~~for the prestige of the State as well as State~~ the sewerag and drainage system should be developed.

11. The local inhabitants in some of the Sahis make the road ~~as well as road~~ dirty and ~~store~~ the wasteful articles, garbages on the road. The Municipality also did not take it up very promptly. The health unit of the Municipality should be very much vigilant on this issue.

12. ~~In normal Ratha Yatra festival and other festival where Government want to invest funds, the permanent assets should be created so that the pilgrims will have benefit out of it.~~ It is very often seen that the general pilgrims coming from different parts of the country are facing difficulties for their shelter and some time they are being exploited. There are many vacant space of Mathas, Temple and Govt. land. It is therefore suggested that sheds with minimum facilities be construc for allotment to the pilgrims on nominal charge.

13. The four sides of the [illegible] should be kept clean by demolishing/evicting structure/encroachment, ~~if any~~. The Government structure should also be demolished so that the pilgrims will have a clear ~~vision~~ view of the Temple as well as there would not be any conjection on the festive days. The surplus land around the Temple after leaving the specified place for the road should be covered by different ~~paxexplantsxxtax~~ flower plants to beautify the temple.

14. The putting of cabins in Grand Road especially from Lion's Gate to Marchikot Chhak should be prohibited. No cabin, structure, temporary shed should be allowed from Marchikot to Lion's Gate so that the pilgrims will not face any difficulties to enter into the temple.

15. In Puri Town, though ~~there are~~ town bus, Auto Rickshaw and Cycle Rickshaw service are available, there is no regulotary body to check the exploitation of the pilgrims coming from different parts of the country. Rat chart at Bus-stand, Railway Station are not exhibited and enforced. It is, therefore, suggested that the Municipality should have regulatory system, for realisation of required fare from the pilgrims. The Police also should have a vigil eye on checking the exerbitant fare from the innocent pilgrims coming from different parts of the country.

16. The road from Bata Mangala to Atharanala is, in some ~~of the~~ places, is conjested. The encroachment, if any should be removed ~~if not, land should be acquired to widen the road~~.

At Atharanala the bed of Musa Nai should be made clean and all the [illegible] should be cleaned so that the entry

APPENDIX-VI

The Itinerary of Banajaga Jatris & Procurement of Holy Daru-s for Nabakalebara 1996

29 March 1996	Commencement of Banajaga Jatra. The servitors left Shri-Mandira and went to Kakatpur and took rest, at Jagannath Ballabha Matha in Puri town.
30 March 1996	Banajaga Jatris left the Matha at 1.35p.m.(Night) and reached the Scheduled shelter at Konark.
31 March 1996	At 7.30 p.m. all reached at Konark. The *Deulakarana* and *Tadhaukarana* went with the help of cart and were offered *Mahaprasad* from the Temple Administration.
1 April 1996	The search team stayed in the premises of Sankareswar temple and were offered *Mahaprasad*.
2 April 1996	The search team went to Deuli Matha and discussed about sastra.
3 April 1996	A procession by servitors of Goddess Mangala reached the Deuli Matha at 9.30 a.m. The servitors of Goddess Mangala in the company of the Banajatri team left the Deuli Matha and reached the Mangala temple at 10.50 a.m. In the night there was discussion about sastra.

The Daru for Sudarshan

4 April 1996 to 9 April 1996	The servitors went to different sides in search of *Daru*. On that day the *Sudarsana Daru* was identified at Panimal and communicated to district Administration.

10 April 1996	The Banajaga Jatris went to Bisoidiha Sahi of Panimal village. The temporary sheds were constructed there.
11 April 1996	The *Ankuraropana* was done near the tree.
12 April 1996	Yajna was started.
13 April 1996	The Purnahuti of *Yajna* was done in the afternoon. The cutting of the tree was started and ended at 8.25 p.m.
14 April 1996 to 16 April 1996	The Darushagadi work was started and the Chaupata was completed. The Daru was broughtout to the Shagadi and covered with silk cloth.
17 April 1996	11 Daitapatis went to in the morning along with Sudarsan Darus. They reached Nimapada bazar in the evening and stayed in the night
18 April 1996	The Sudarsan Daru Shagadi started in the morning at 7.00 a.a. and reached the Jayagopal Temple at 11.30 a.m. In the afternoon. The Daru Shagadi reached the village Biragobindapur & stayed in the night.
	Tha Daru for Balabhadra
19 April 1996	The Daitas reached at Batamangala temple in the morning and left for Puri in the evening. They stayed in the Alamchandi temple. On that day the *Ankuraropana* works of Sri Balabhadra Daru were done near the tree.
20 April 1996	The Daru Shagadi went to Puri at 7 a.m. and reached via Uttara Dwara at 8.05 a.m. On this day the Surya Puja & *Yajna* were performed at 10 a.m. near Balabhadra Daru Tree and ended at 7 p.m.
21 April 1996	The cutting of the tree was started at 11.a.m. and the tree felled on the land at 7.20 p.m.

22 April 1996 to 25 April 1996	The *Daru Shagadi* & *Chaupata* works were started.
26 April 1996	12 Daitapatis along with Sri Balabhadra *Daru* went to Puri at 3.00 p.m. They started in the Katarapa Math of Ramkrushnapur village at night. The Balabhadra Daru reached in the Nrushinga temple on 7.5.1996, The temple administration made *Mahaprasad* arrangements for them in the night.
28 April 1996	The bath of the Daru and *ajnamala* works were done
	Tha Daru for Goddess Subhadra
29 April 1996	The *yajna* works were started near the Daru tree of Subhadra.
30 April 1996	The *Yajna* Purnahuti & cutting of *Daru* was started and at 6.30 p.m. the *Daru* fell on the ground
30 April 1996 to 3 May 1996	The *Chaupata* works Daru Shagadi were constructed.
4 May 1996	The three Daitas along with the *Daru Shagadi* of Sri Subhadra went to Puri at 3.10 p.m. from Malda. On that day at 4 p.m. 21 banajaga Jatris went to Dadhimachha Gadia from Malda.
5 May 1996	The *Daru Shagadi* procession of Sri Subhadra reached at Charichhak and they stayed in the night.
6 May 1996	The *Daru Shagadi* stayed at Gopaganeswara in the evening.
7 May 1996	There was procession of *Daru Shagadi* in the morning. They stayed at Dalanai in the night.
8 May 1996	The servitors reached Baliguali & were offered *mahaprasad* in the Mahadev temple. Then they went

	to Puri and stayed at Nrushingha temple in the night.
9 May 1996	The *Daru Shagadi* of Sri Subhadra reached at Uttar Dwar. The Banajaga Jatris were offered mahaprasad there.

The Daru for Lord Jagannatha

5 May 1996 & 6 May 1996	The *Daru* tree of Sri Jagannath mahaprabhu was identified at Dadhimachhagadia. The *Yajna* & construction of Shabarapalli were done there.
7 May 1996	The *Ankuraropana* works were done in front of the tree at 2 a.m. night.
8 May 1996	The *Yajna* works were started near Sri Jagannath *Daru* at 10.50 a.m.
9 May 1996	The cutting works of Sri Jagannath *Daru* was started at 2 p.m. and the *Daru* fell on the ground at 5.45 p.m.
9 May 1996 to 11 May 1996	The *Daru Shagadi* and *chaupata* works of Sri Jagannath *Daru* were constructed.
12 May 1996	The *Daru Shagadi* of Sri Jagannath crossed three kilometers from Dadhimachha gadia and stayed in the night at Kuradhamalla village.
13 May 1996	Crossing eight kilometers there stayed in the night at Khurda Town hall.
14 May 1996	The *Daru Shagadi* started in the morning and stayed in the night at Kudiari village.
15 May 1996	The Itabisa nna was offered at Pipili Gramya Bank and they stayed in the night at Mangalapur bazar.
16 May 1996	They reached at Sakhigopal Thana and reached at Alamchandi temple at 9.30 p.m.
17 May 1996	The Banajaga jatris came with a huge procession reached and *koilibaikuntha* by 12 a.m.

APPENDIX-VII

The Itinerary of Banajaga Jatris & procurement of Holy *Daru*-s for Nabakalebara 2015

29 March 2015	Commencement of Banajaga Jatra. The servitors left Shri Mandira at 5 p.m. and took rest in Jagannathballabha Matha in Puri Town.
30 March 2015	Banajaga Jatri (the Search Team) left the Matha at 12.30 p.m. (night) and reached the scheduled shelter at Balighai at 03.05 a.m.
31March 2015	Members of the Search Team resumed their journey from Balighai at 5.50 p.m. and reached Ramachandi temple at 8.40 p.m. where they stayed overnight.
1 April 2015	The Search Team left from Ramachandi Temple at 5.50 a.m. and reached the open courtyard of Konark at 7.40 a.m. The team left Konark at 5.50 p.m. and reached the premises of Shankareshwara Temple at Narua at 9.45 p.m. and stayed nightlong there.
2 April 2015	The search team departed from Shankareshwara Temple at 7.15 a.m. in the morning and reached the Deuli Matha, Kakatpur at 9.00 am.
3 April 2015	A procession led by servitors of Goddess Mangala left the Mangala Temple with the deiy's *Ajnamala* (an emblem of welcome and permission) at 8.15 am. and reached the Deuli Matha at 10.30 a.m. The servitors of Goddess Mangala in the company of the Banajagajatri team left Deulimatha at 11 am. and reached the Mangala Temple at 1.30 p.m. The Daitapatis of the Search Team after obtaining *ajnamala* came

	back from the Mangala temple and reached the Deuli Matha at 4.30 p.m.
4 April 2015	The Banajaga *niti* (ritual) could not take place because of lunar eclipse.
5 April 2015	Search for the holy *Daru* commenced.
11 April 2015	The search for desired holy *Daru-s* came to an end.
	The *Daru* for Sudarshana
12 April 2015	Shrimandir Temple Administration made a formal declaration of the location of the *Daru* meant for Sudarshana. The *Daru* was spotted in Gada Kantunia Village under Balakati on the outskirts of Bhubaneswar.
14 April 2015	The *ajnamala* and Chakra Narayana repaired to Gadakantunia from Deuli Matha. The Banajagi-s left Deuli Matha at 5.15 p.m. for Gadakantunia where the *Daru* for Sudarshana was identified.
15 April 2015	*Bhumipujana* (consecration of the ground), *Darusnana* (bathing the tree with holy water) and *ankuraropana* (the ritual of germination of seeds in special receptacles) were performed near the *Daru.*
16 April 2015	Worship of Surya (Sun-god) was conducted near the *Daru* at 8.15 am. The *Yajna* (sacrificial fire) commenced at 9.40 a.m. near the *Daru.*
17 April 2015	The Yajna ritual was completed at 2.30 p.m. The process of felling the *Daru* started at 4pm and finally the *Daru* touched the ground at 9.05 p.m.
18 April 2015	The *Chaupata* work (proper sizing of the holy log) of felled Sudarshana Daru commenced.
19 April 2015	Completion of *Chaupata.*
21 April 2015	Consecration of *Daru Shagadi* (specially built cart for carrying the holy log). The *Daru Shagadi* (with

	well-wrapped Sudarshan *Daru*) started (was pulled) in the direction of Shri Kshetra, Puri at 5.35 p.m.
24 April 2015	The holy Log of Sudarshana was received in Koili Baikuntha in the Jagannath Temple.

The *Daru* for Balabhadra

17 April 2015	Formal declaration was made by the Jagannath Temple Administration regarding the identified Daru for Balabhadra which was traced in front of goddess Sarala shrine in Kanakapur village in Jagatsinghpur district.
21 April 2015	*Ajnamala* and Chakraraja Sudarshana reached Devi Sharala shrine.
22 April 2015	*Bhumi shodhana* and *ankuraropana* near the *Daru* for Balabhadra were conducted. The *Daru* underwent *Mahasnana* after *Bhumisodhana.*
23 April 2015	Surya *Puja* was performed near the *Daru* at 8.30 a.m. followed by the commencement of *Yajna* at 10.15 a.m. near the *Daru.*
24 April 2015	*Yajna Purnahuti* (final ghee oblation offered to the sacrificial fire) was given at 3.35 p.m. Felling of the *Daru* started at 4.15 p.m. and it was finally cut down at 12.47 a.m. (night).
25 April 2015	*Chaupata* work of Balabhadra *Daru* continued.
26 April 2015	*Chaupata* work was completed. Consecration of *Daru Shagadi* was completed.
28 April 2015	The *Daru Shagadi* of Balabhadra started rolling towards Shrikshetra leaving Jhankada at 5.35 p.m.
05 May 2015	The *Daru Shagadi* of Balabhadra resumed its journey from the Gundicha Temple at 8.40 a.m. and entered Koili Baikuntha at 10 a.m.

The *Daru* for goddess Subhadra

24 April 2015	The Jagannath Temple Administration formally declared the location of the holy *Daru* of Subhadra. The Daita servitors located the *Daru* for Subhadra in Adhanga Shasana coming under Majurai Panchayat and Biridi Block in the district of Jagatsinghpur.
28 April 2015	*Ajnamala* and Chakraraja Sudarshana were brought to Adhanga Gada.
30 April 2015	*Bhumi Shodhana, Daru Snana* and *Ankuraropana* were performed.
01 May 2015	*Surya Puja* was performed near the *Daru* at 8.30 a.m. followed by the commencement of *Yajna* at 10.20 a.m..
02 May 2015	The *Yajna* came to an end at 3 p.m. felling of the holy *Daru* started at 4 p.m which touched the ground in the evening at 6.31 p.m.
03 May 2015	*Chaupata* work of the *Daru* commenced.
04 May 2015	*Chaupata* work was completed and the *Daru Shagadi* was consecrated.
05 May 2015	The *Daru Shagadi* left Adhanga Gada at 5.45 p.m and started rolling in the direction of Shrikshetra.
12 May 2015	The *Daru Shagadi* of Subhadra resumed its journey at 8.35 a.m from the Nrusingha Temple (near Gundicha Mandira) and entered Koili Baikuntha at 10.55 a.m.

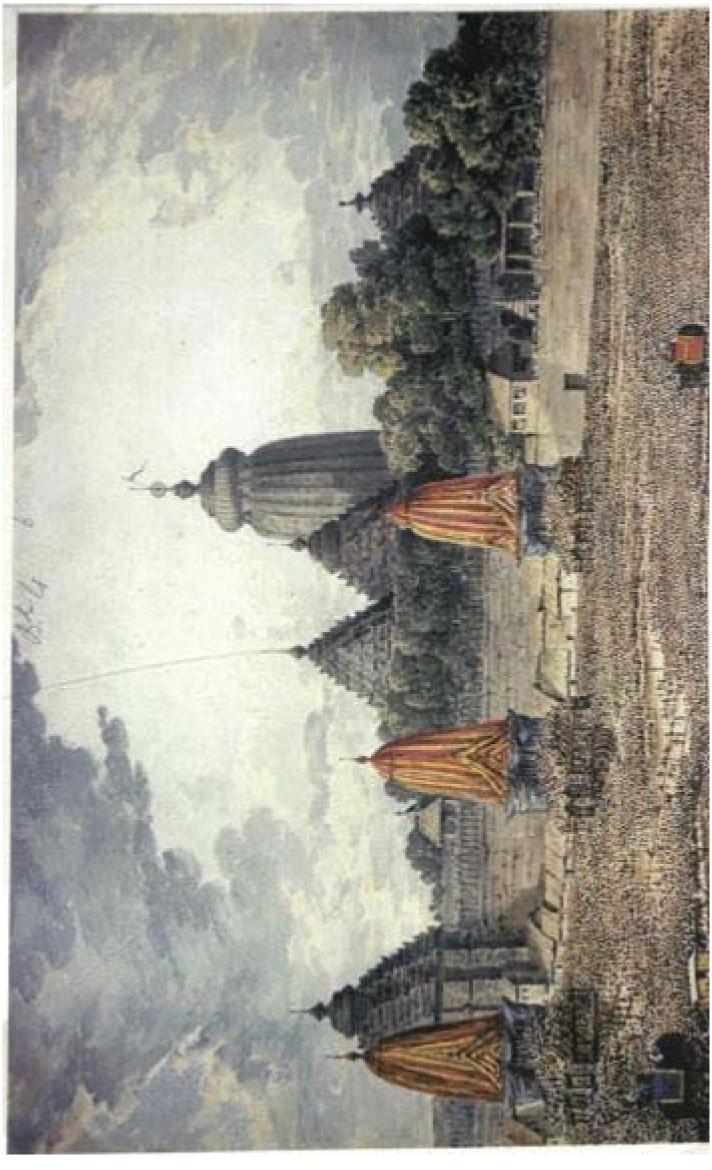
The *Daru* for Lord Jagannath

29 April 2015	The Jagannath Temple Administration made a declaration of the location of *Daru* for Lord Jagannath. The *Daru* was located in Kharipadia village coming under Dharadharapur Panchayat in Biridi Block in the district of Jagatsinghpur.

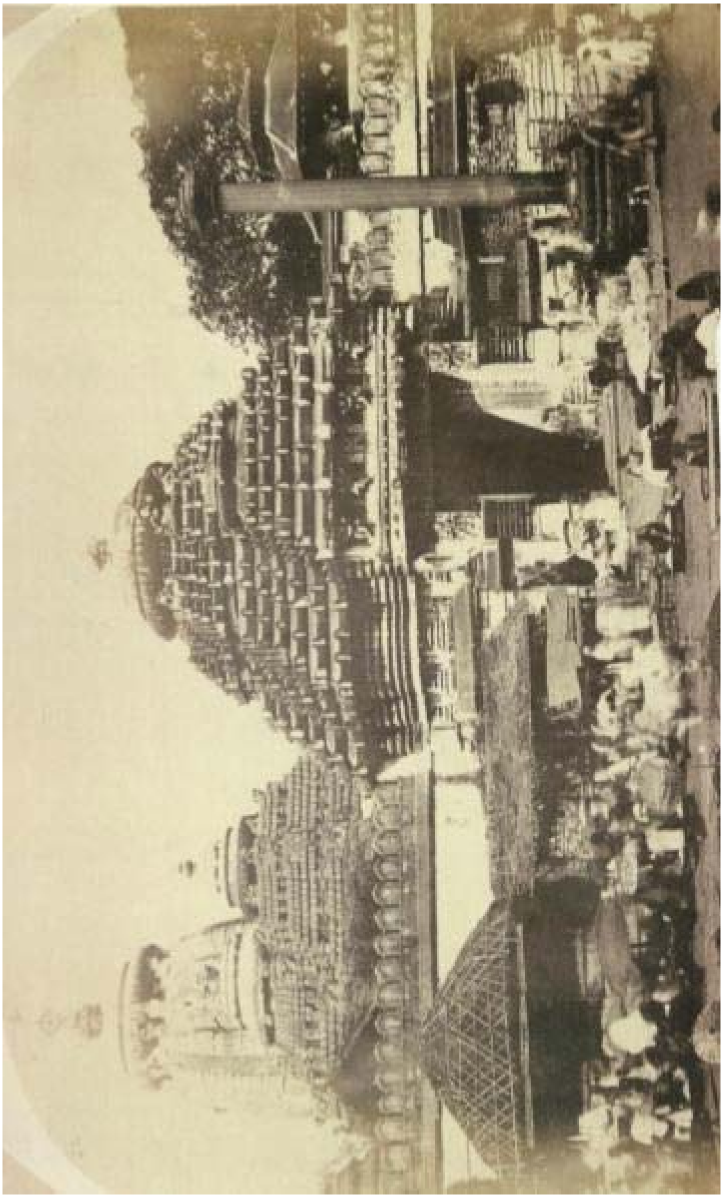
05 May 2015	*Ajnamala* and Chakra Narayana Sudarshana Chakra reached Kharipadia
07 May 2015	*Bhumi shodhana* was done. The *Daru* underwent *Mahasnana* and near it, the ritual of *Ankuraropana* was accomplished.
08 May 2015	*Suryapuja* was performed near the *Daru* at 8.30 a.m. followed by the commencement of *Yajna* at 10.15 a.m.
09 May 2015	*Purnahuti* of *Yajna* was over at 3 p.m. Felling of the *Daru* started at 4.15 p.m and it finally touched the ground at 8.15 p.m.
10 May 2015	*Chaupata* work of *Daru* started.
12 May 2015	*Chaupata* was completed. Consecration of *Daru Shagadi* was also completed.
14 May 2015	The *Daru Shagadi* left for Shrikshetra from Kharipadia village at 3.50 p.m.
22 May 2015	The *Daru Shagadi* left Nrusingha Mandira (near the Gundicha Temple at 9 a.m.) and entered Koili Baikuntha at 12.40 p.m.

N.B. The above data were made available by Shri Jagannath Temple office, Puri.

Old Photographs related to Shree Jagannatha Temple,Puri

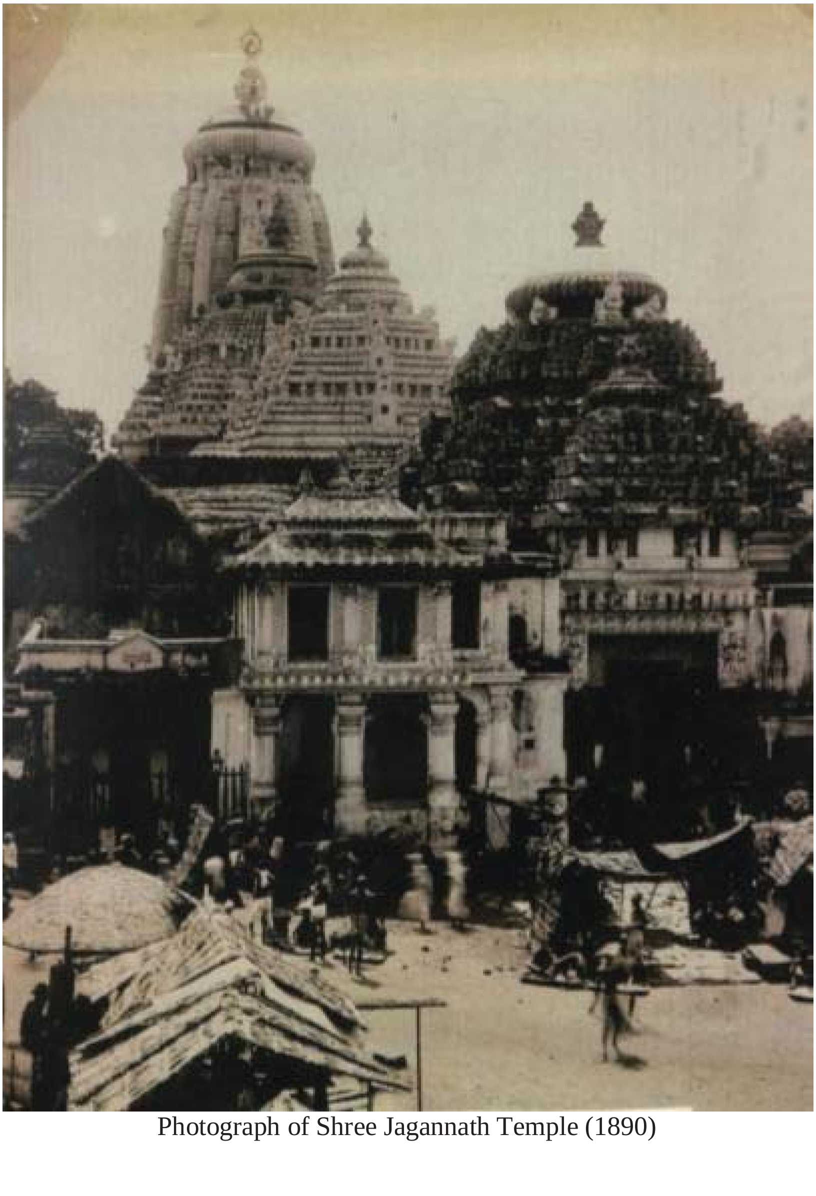


Painting of Rath Jatra in the year 1818 (British Library)



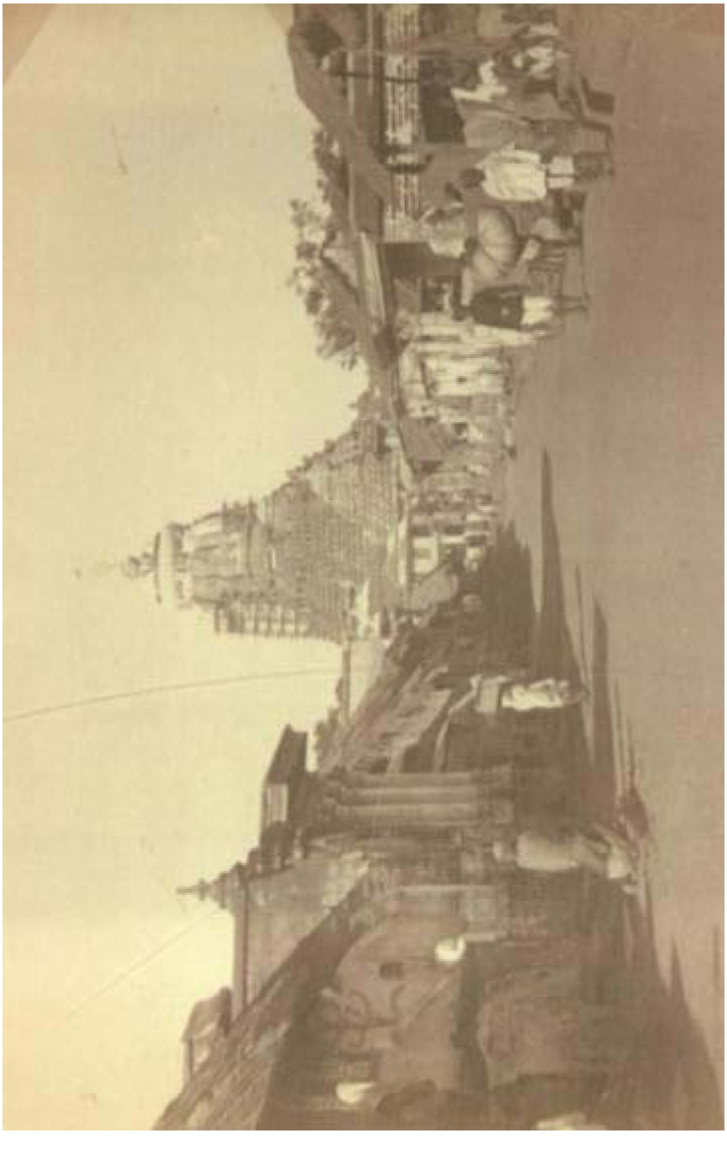
Photograph of Shree Jagannath Temple (1860)

Photograph of Shree Jagannath Temple (1868)

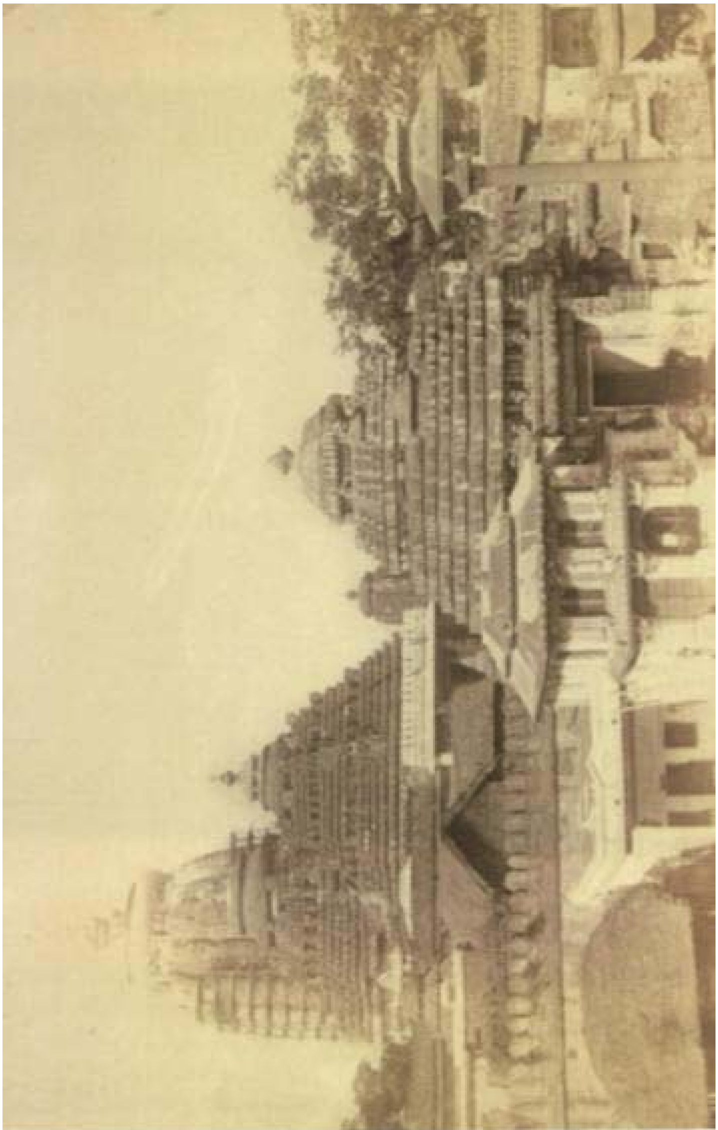


Photograph of Shree Jagannath Temple (1890)

Photograph North Gate of Shree Jagannath Temple (1890)



Photograph of Shree Jagannath Temple (1892)



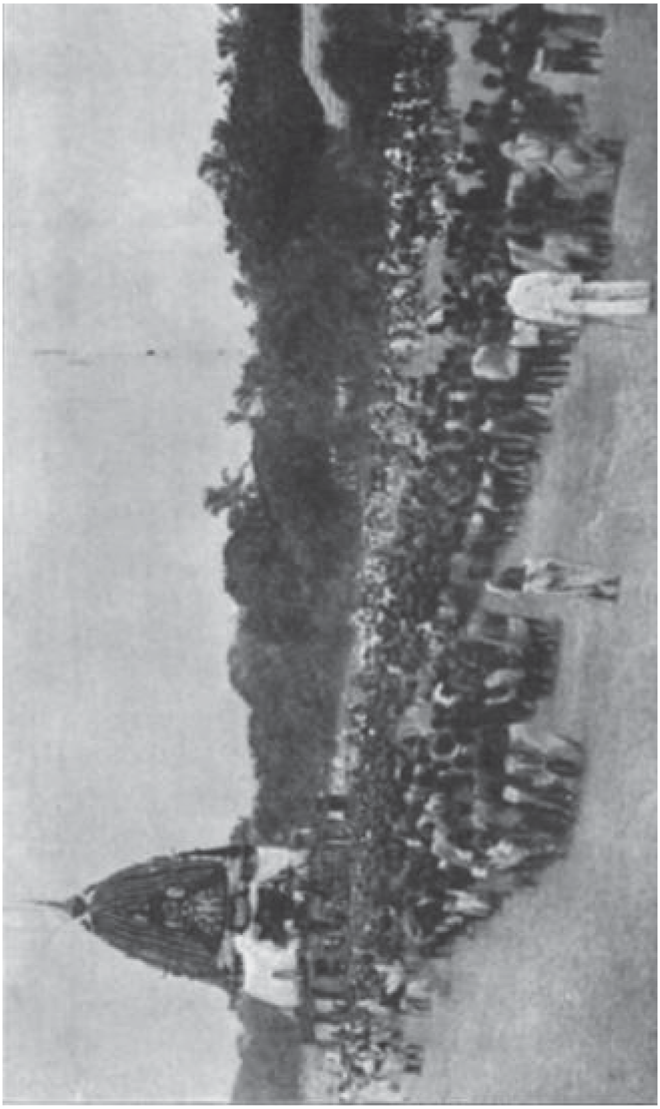
Photograph of Shree Jagannath Temple (1892)

Photograph of Shree Jagannath Temple (1892)

Old Photograph of Shree Jagannath Temple

Painting of Lord Jagannatha Temple showing elephats

Photograph of Rath Jatra

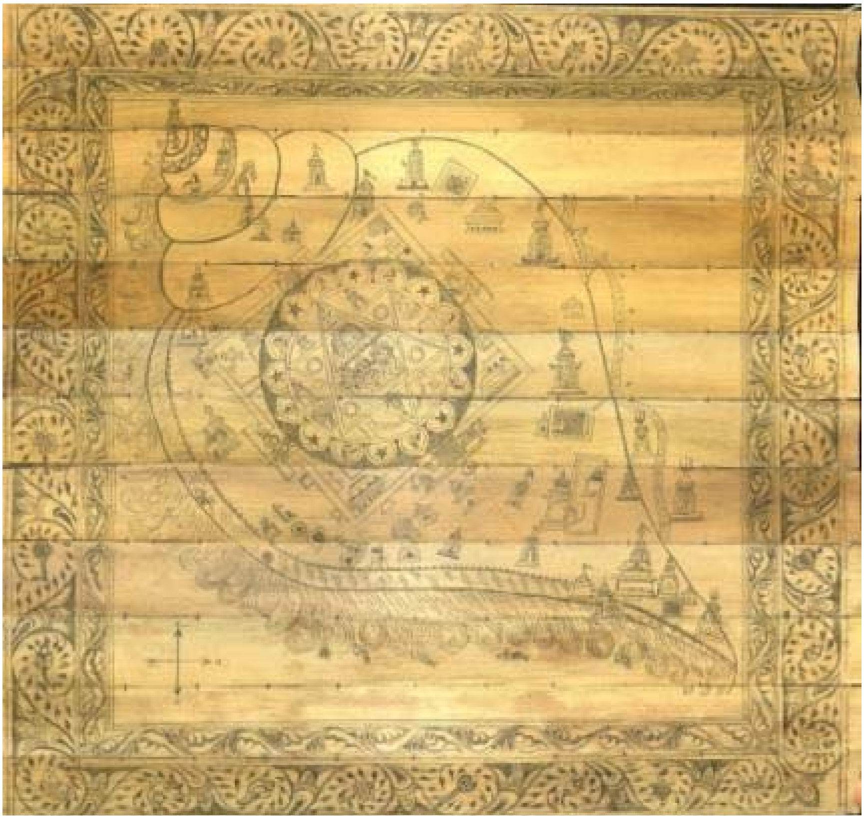


Photograph of Rath Jatra

Palmleaf paintings

related to

Shree Jagannatha

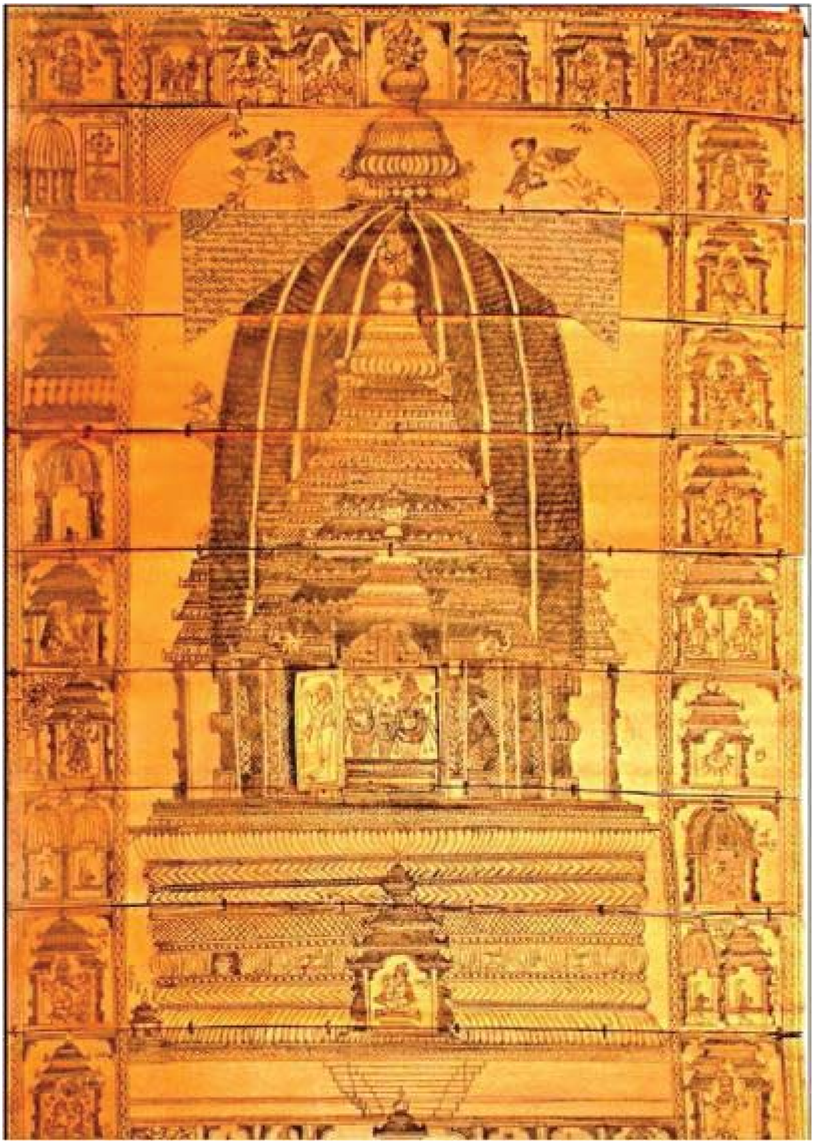


Sankhakshetra, Puri on Palmleaves.
Odisha State Museum

Acc No. Ext/187

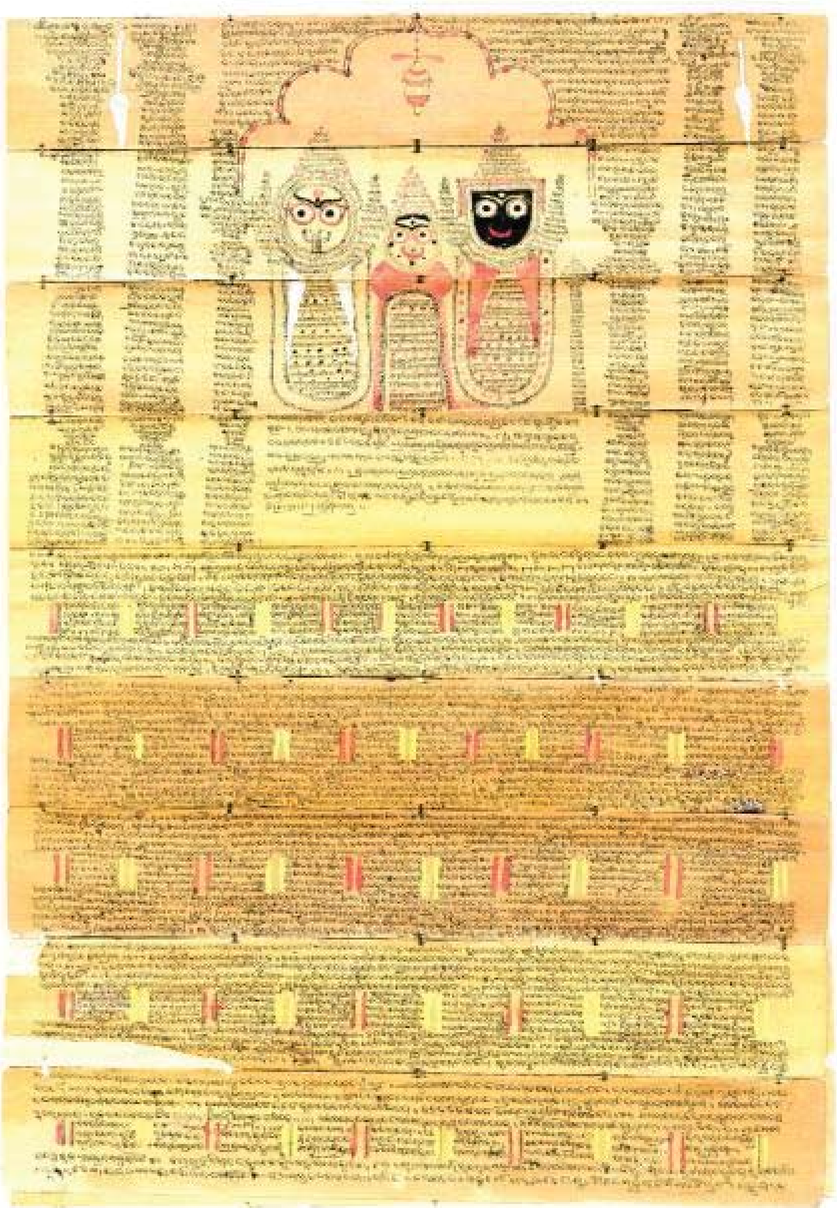
Shree Jagannatha Temple on Palmleaves.
Odisha State Museum

Acc No. Ext/23



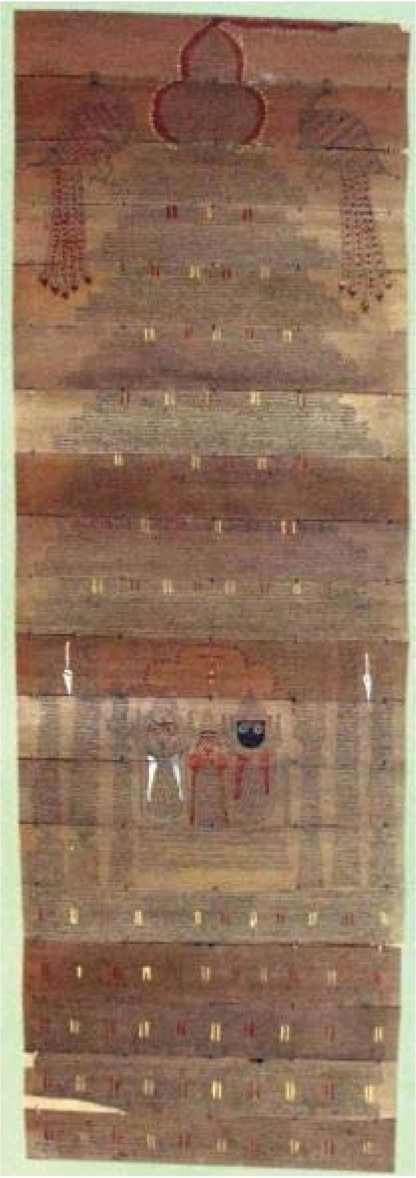
Shree Jagannatha Temple containing Gitgovinda *sloka* on Palmleaves.
Odisha State Museum

Acc No. Ext/13



Deities on palmleaf painting containing Gitagovinda
Odisha State Museum

Acc No. Ext/355 A



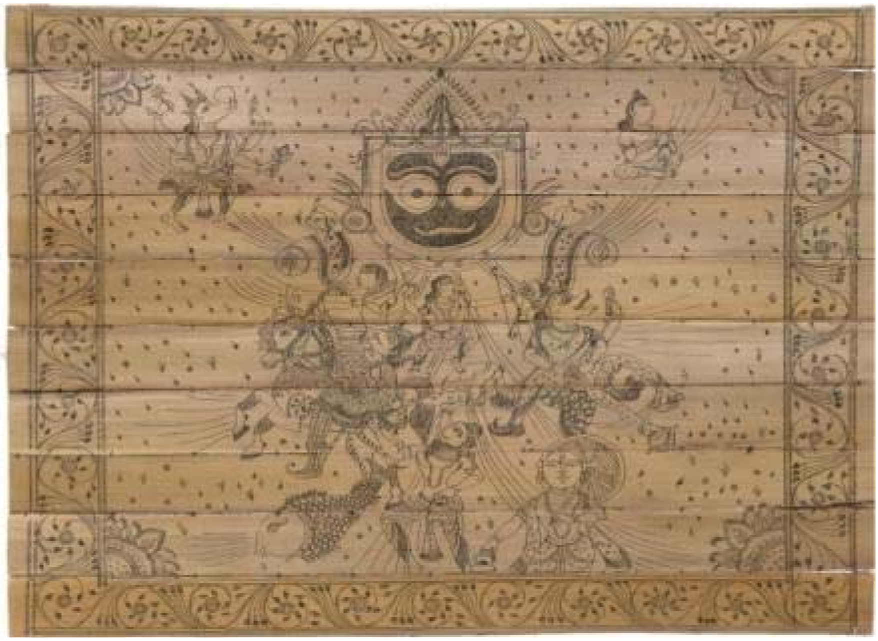
Shree Jagannatha on Palmleaves containing the text of Gitagovinda.
Odisha State Museum
Acc No. Ext/355 B

Shree Jagannatha & temples on Palmleaf
Odisha State Museum

Acc No. Ext/319

Three Chariots on Palmleaf
Odisha State Museum

Acc No. Ext/319



Shree Jagannatha on Palmleaves
Odisha State Museum

Acc No. Ext/197

Yajna Nrusinhga *besha* of Shri Jagannatha on Palmleaves
Odisha State Museum

Acc No. Ext/201

Lord in Gajanana Besh in Palmleaves
Odisha State Museum

Acc No. Ext/146

Lord Balabhadra, Goddess Subhadra,
Lord Jagannatha and Sudarshana in palmleaves
Odisha State Museum

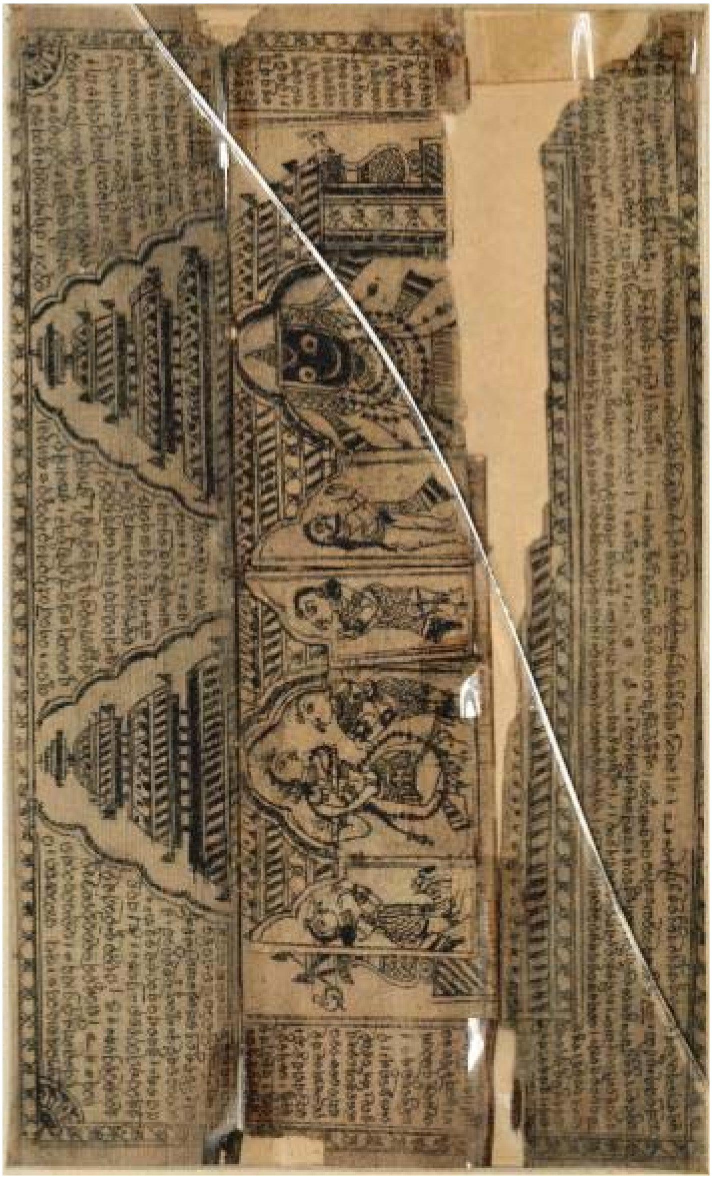
Acc No. Ext/176

Lord Balabhadra, Goddess Subhadra,
Lord Jagannatha and Sudarshana in palmleaf (Janana Chautisha).
Odisha State Museum

Acc No. Ext/410 A

Lord Balabhadra, Goddess Subhadra,
Lord Jagannatha and Sudarshana in palmleaf (Janana Chautisha).
Odisha State Museum

Acc No. Ext/410 B



Gitagovinda text in Odia character with Lord Krushna and Lord Jagannatha in their separate sanctums portrayed on palmleaves.
Odisha State Museum

Acc No. Ext/376

Selected Photographs
on
Navakalebara Ritual

1969

Devotees visiting the Sacred *Daru* site

The mark of disc on the holy neem tree

Conch symbol on the body of the *Daru*

Homa performed by *shrotriya brahmana*s

Felling of the holy neem tree

Arrival of Sacred *Daru* at Shrikshetra

1977

A group of Daita Servitors identifying the holy neem tree

Devotees near the holy *Daru*

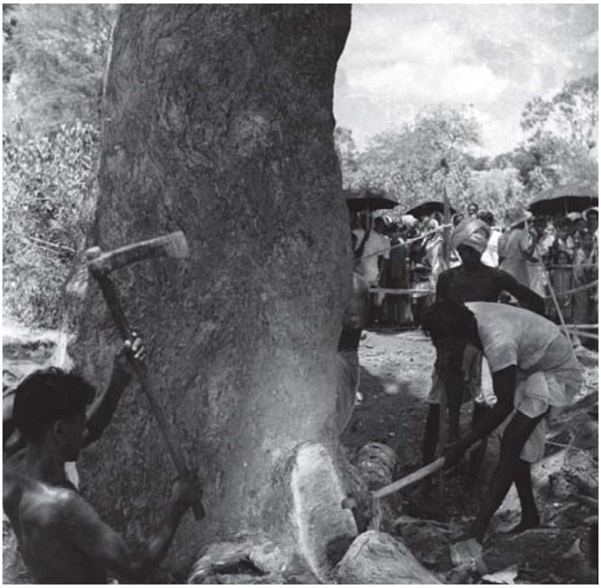
Identification of the Scared *Daru*

Conch symbol on the body of the Daru

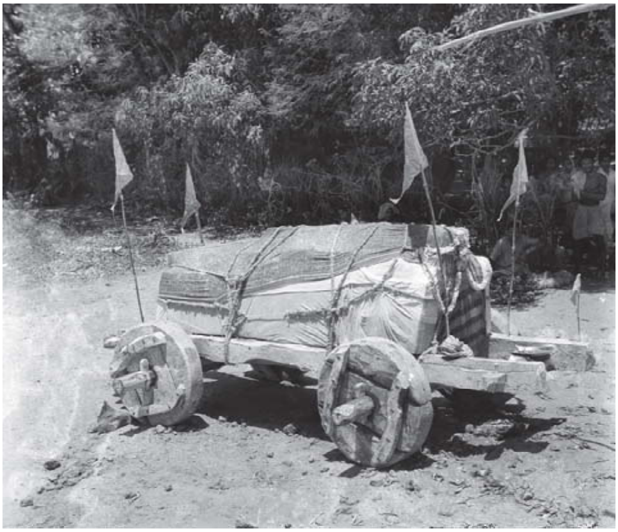
Guarding of the holy *Daru*

Consecratory ceremony near the holy *Daru*

Felling of the holy *Daru*



Felling of the holy *Daru*



The *Daru* is being carried by the specially built four-wheeled cart(*Shagadi*)

The sacred *Daru* is being carried to Shree Mandira.

1996

The inaugural expedition of Banajagis led by Chakranaryan Sudarshan Chakra

The servitors proceeding with ajnamala to the Gajapati,
the first servitor of the Lord

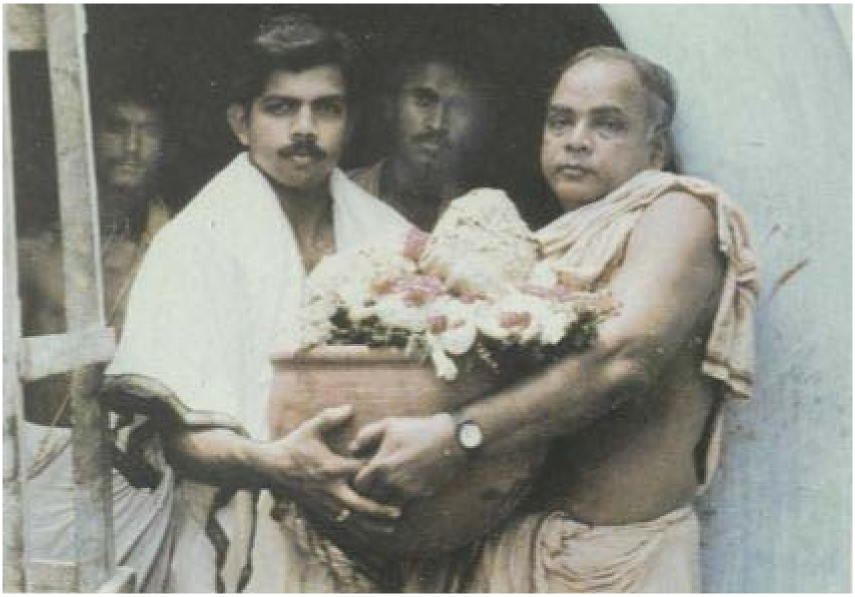
Gajapati authorizes the servitors for selection of Daru by offering ‘Gua’ (Areca nut)

Processional chanters with Banajaga Team

Recitation of Yajna-Nrushinga mantra near the *Daru*.

Offering of silk saree to Goddess Mangala of Kakatapur

Ritual near the Mangala deity of Kakatpur



Offering

Worship of the holy *Daru*

Banajagis prepare vegetarian meals

Identification of holy daru

Worship of the holy tree

The holy tree and Shree Chakradhara Sudarasan

The symbol of nace in the holy Daru

Rituals before the felling of the Holy tree

Cutting down of the holy tree Daru by Maharan Servitors

Preparation for the sizing of the holy *Daru*

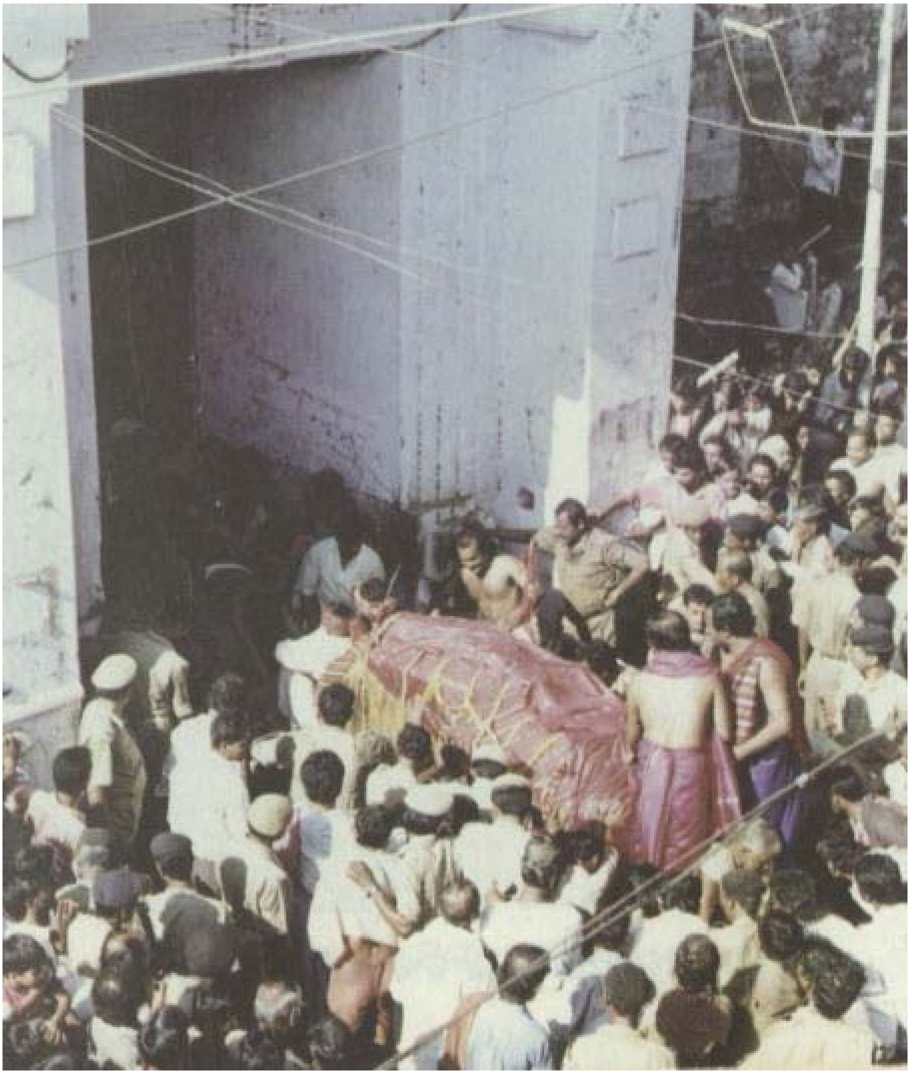
Burial of the usual parts of the holy *Daru*

A pageant of Daru being carried to Shrikshetra

Daru sagadi progress towards Shreeksetra

Procession of Dibyadaru

Procession of Dibyadaru with an elephant



Mahadaru entering to Shree Mandira in North Gate

Banjaga Jatra 2015

Shree Jagannatha Temple (frontal view), Puri

Bada Daanda (Grand Road)

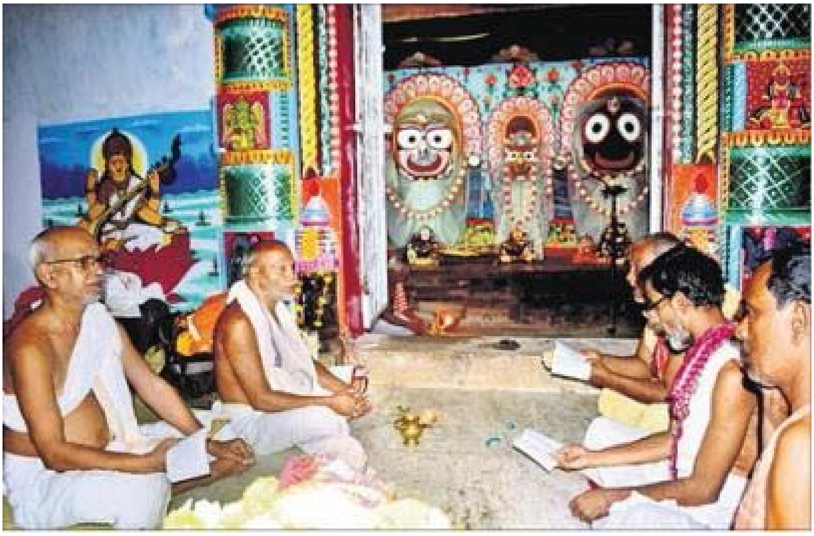
The **Banajaga Jatra** is leaving Shree Mandira in search of sacred *Daru*

With *ajnamala* in hand

Palace of Gajapati Maharaja

Gajapati Maharaja (the First Servitor-*Adya Sevaka*) authorizes a servitor for selection of sacred *Daru* by offering '*Gua*' (Areca nut)

Jagannathaballabha Matha



Servitors praying inside the Jagannathaballabha *Matha*

Congregation of all Banajagis

A scene of *Bada Daanda* of Puri showing prepartion for Banajaga Jatra.

March of Banajaga Jatirs led by Chakra Naryana Sudarshana Chakra

March of Banajaga Jatirs led by Chakra Naryana Sudarshana Chakra

Bullck-cart carrying essential materials of Banajagi Jatris
as per tradition of Shree Mandira

Foot-march of Banajaga Jatris while chanting God’s name.

Banajaga Jatri at Balighai

Rest-shed for Banajagis at Balighai

Ramachandi Temple

Temporary shelter of Banajaga Jatri

Temporary shelter of Banajaga Jatri at Shree Shankareshwar Shiva Temple, Narua

Banajaga Jatri reaches to Deuli Matha

Deuli Matha

Deuli Matha

Worship of Shree Chakranaryana Sudarshana by servitors

Continuation of rituals

Shree Chakranarayan Sudarshana worship at Deuli Matha

Front view of Goddess Mangala, Kakatpur

Servitors of Goddess Mangala proceeding to Deuli Matha to welcome the Banajaga Jatris

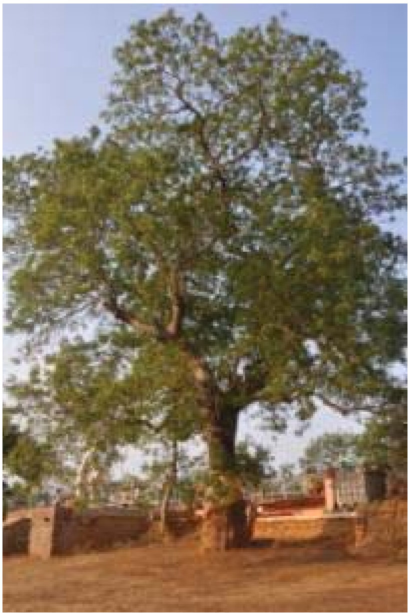
Servitors of Goddess Mangala proceeding to Deuli Matha to welcome the Banajaga Jatris

Puja-archana (as per traditional ritual) in the Temple of Goddess Mangala

Preparatory journey towards Sudarshana *Daru*

The Banajagis proceed to Sudarshana *Daru* with Shree Chakranaryan Sudarshana

The Banajagis arrived at Sudarshana *Daru* procession



Shree Sudarshana *Daru* at Gada Khantunia, Balakati, Bhubaneswar

The sacred Sudarshana *Daru* being wrapped with yellow silk

Consecratory bathing of Sudarshana *Daru* in 108 pitcherful water by Banajagis

Yajna mandapa near Daru for Sudarshana

Ritual performed at the place of Yajna located for Sudarshan Daru

Golden, Silver and Iron axes are placed for consecration

Felling of sacred *Daru* of Lord Sudarshan

Burried of unused part of the sacred *Daru* of Lord Sudarshan

The *Daru shagadi* carrying the sacred *Daru* of Lord Sudarsan

Atharanalla at the outskrits of Shreekshetra Puri

Allam Chandi Temple, Puri where Shree Sudarsan Daru kept for somewhile

The Daru of Lord Sudarshana is being carried to Koili Baikuntha through the north gate of the Shree Mandira

Balabadhra Daru

The identification of Lord Balabhara Daru near Sarala Temple Jhankanda, Jagatsingpur district

Daru of Lord Balabhara being wrapped in silk

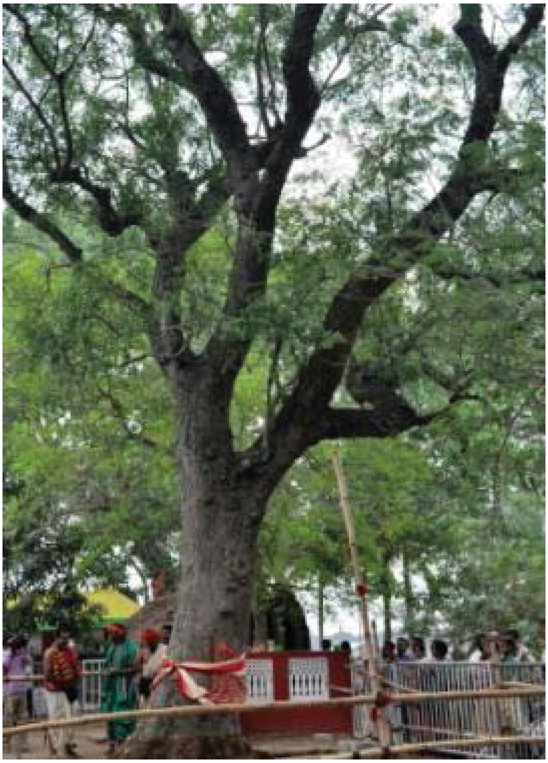
Evening prayes of Daitapati servitors before the holy Daru of Lord Balabhadra.

Sabarapalli - at the place of Lord Balabhadra's Daru

Felling of sacred *Daru* of Lord Balabhadra

Daru Shagadi of Lord Balabhadra at Jaypur.

Sacred *Daru* for Subhadra



Identification of the sacred Daru of Goddess Subhadra at Adhanga gada Sashan, Biridi, Jagatsinghpur district.

Evening prayer of Banajagis before the Daru of Goddess Subhadra

Banajagis near Daru of Goddess Subhadra

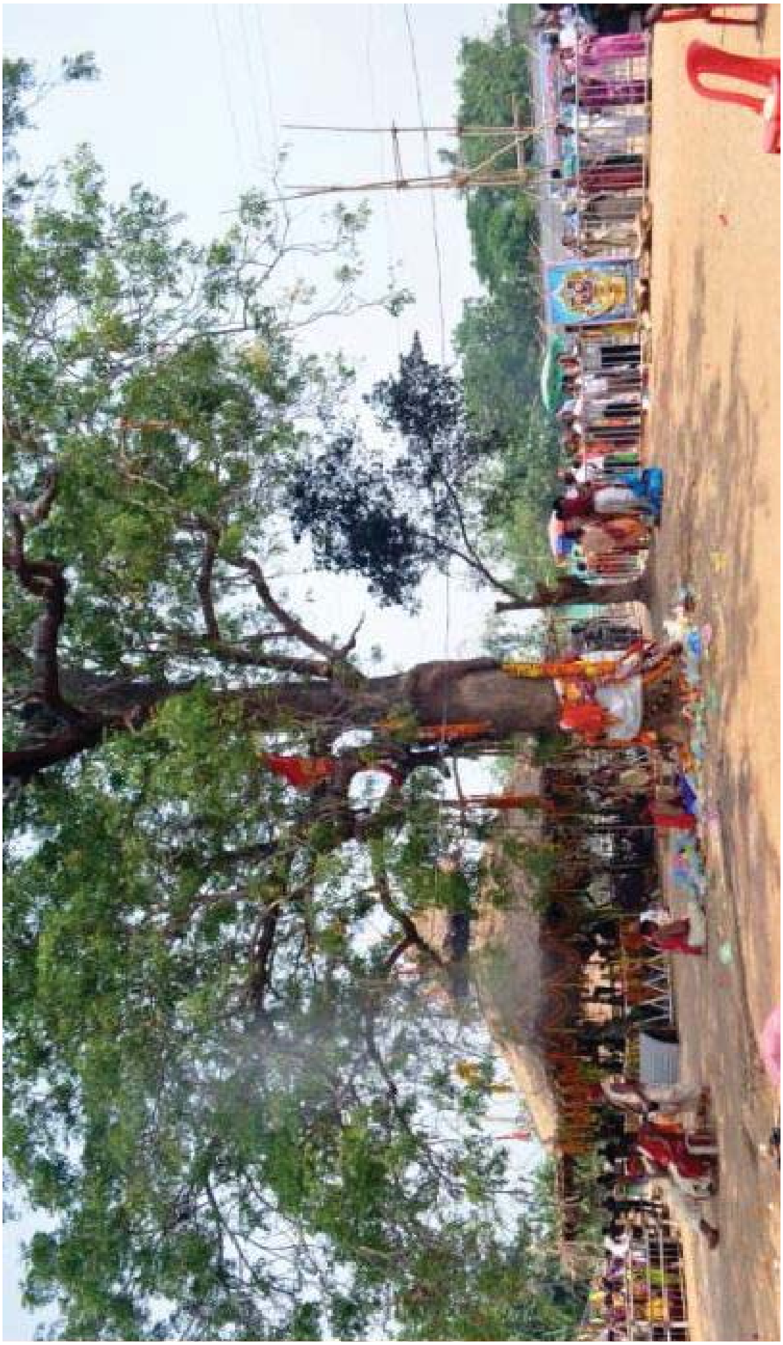
The Daitas standing near the felled sacred Daru of Goddess Subhadra

Sacred Daru of Shree Jagannatha

The sacred *Daru* of Lord Jagannath is found out at Kharipadia of Raghunathpur, Jagatsinghpur District

The sacred Daru for Lord Jagannatha

View of the sacred *Daru* for Lord Jagannatha at Kharipadia



The felling of the Daru for Lord Jagannatha

The Daru shagadi commences its Shreekshetra-bound
Journey of Lord Jagannath

Devotees decorate the path of *Daru* shagadi with jhoti and muruja

Nrusinhga Temple near Gundicha Mandira,Puri

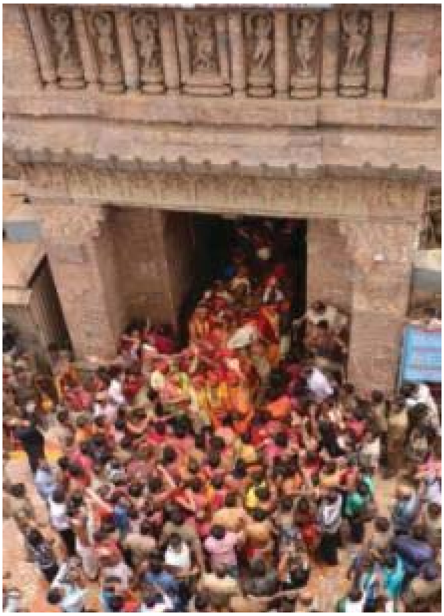
Gundicha Temple

A spectacular scene of *Bada Daanda* (Puri town) where devotees have throunged to greet the sacred *Daru* for Lord Jagannatha

Teenager artists awaiting to greet the sacred Daru

A display of traditional martial art is all set to be presented before the *Daru shagadi* of Lord Jagannatha

A sea of men & women assembled at *Bada Daanda* to welcome the sacred *Daru* of Lord Jagannatha



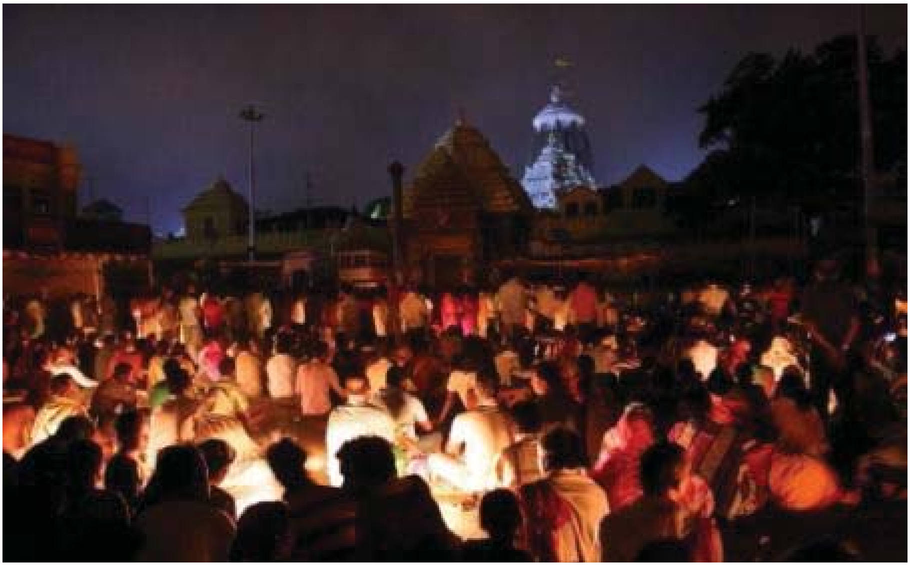
Entry of sacred *Daru* of Lord Jagannatha into Koili Baikuntha

Koili Baikuntha

Koili Baikuntha

Ghata Paribarttana

Devotees assembled at the Lions Gate of Shree Mandira awaiting *ghata paribarttana*.



Devotees lighting lamps in front of Lions Gate during the scheduled night of *ghata paribarttana.*

Return of Gajapati Maharaja after offering *Purnahuti* at Koili Baikuntha *Maha Yajna*

Entry of Badagrahis into Shree Mandira for ghata paribarttana

Biswabasu & Daitapatis return from the Temple after the transfer of Brahma

Return of Daitapatis from the Temple after *ghata paribarttana*

Daitapatis proceeding towards Markandeya Tank

A view of Markandeya tank

Daitapatis take dip in Markandeya tank after the transfer of Brahma

The Daitapatis observe purificatory rites by washing their feet with turmeric water

Shaving as part of purificatory rites of the Daitas

Offering of oblation by the Daita servitors

GLOSSARY

A

Ajnamala	A garland of flowers sent from the body of the Deity to signify that a command is issued to a person
Anasara	The dark fortnight of the month of *Asadha* when pilgrims cannot see the idols in the temple
Anasaraghara	The sequestered enclosure where the deities are kept for fifteen days prior to the Ratha Jatra
Anasarapana	A sweet drink offered to the idols during the Anasara
Anasarapindi	Secret Altar
Ankuraropana	Seeds or grains kept in special reaptacles for germination

B

Badagrahi	Caretaker of each *Vigraha*
Bhumi Shuddhi	Consecrating the place where the chosen *Daru* stands
Bhutabali	Vegetarian offering to elemental spirits
Bhitarachha	A title granted to the person who is appointed to supervise the daily service of the Deities

C

Chandan	Sandal wood
Chaupata	Four sides, all sides

D

Daitapati	A class of special servitors who claim to be kinsmen of Lord Jagannath
Daru	Holy wood
Daru Shagadi	The cart carrying the holy log
Darubrahma	The wooden idol of Lord Jagannath of Puri
Debadwara	Northern Door of the Temple
Deulakarana	A temple functionary in charge of the accounts of treasury/wardrobe and also assigns duties to other servitors

G

Gada	Loin cloth
Gajapati Maharaja	Gajapati Maharaja is venerated as the foremost servitor of Lord Jagannatha
Ghana	Silk -ropes

J

Jayabijaya dwara	Name of the door to the sanctum sanctorum of the Temple of Lord Jagannatha
Jhuna	Resin

K

Karpura	Camphor
Khandua	A multi coloured wrapper
Khadi	Chalk or quicklime
Khali	A paste made from wheat flour or rice
Koili Baikuntha	A place inside the outer compound of the temple
Kunkuma	saffron

M

Mahaprasada	Sacred foods which are offered to the deities
Maha Anasara	A lengthy anasara_which continues for a month and a fortnight
Maharana	Carpenter, servitors
Mekap	A class of Sebakas incharge of the dress and ornaments of the deities

N

Nabakalebara	New body
Nabajoubana	Decked out in youthful attire
Netra Utsaba	A festival of the Deity Jagannatha on the eve of the Car festival, Eye-celebration

P

Padarachana	Symbolic formation of Deities feet
Panda	Priest of the temple
Pana	Sweet and flavoured drink

Patali	Burial
Pati Sebaka	Protector, Preserver
Pattichitra	Canvas Painting
Phulari tela	A medicated oil

R

Rajguru	The king's spiritual preceptor and Lord Chancellor.
Rajprasad	The palace of the king.
Rathayatra	Car festival.
Ratnasinghasan	A throne set with gems.

S

Sabarapalli	Temporary shed near the *Daru-s* meant for the Daitapati servitors.
Snanapurnima	Celestial bath of the deities on an elevated platform in the open on the fulmoon day of the lunar month of *Jyestha*.

T

Tulasi	The holy basil plant.

U

Ubha Jatra	Maiden exposure of the Trinity soon after *anasara*
Uttardiga	Northern direction

V

Yajna	Sacrificial fire.

Appendix-VIII

Places from where Sacred *Daru*-s were collected for *Nabakalebara* since 1912

Year	Log of Deities	Place	District
1912	**Sudarshana**	Fategarh	Puri
	Balabhadra	Niali Hat	Cuttack
	Subhadra	Polar Mahal, Udaypur	Puri
	Jagannatha	Prataprudrapur Nuashai	-
1931	**Sudarshana**	Near Deuli Matha, Kakatpur	Puri
	Balabhadra	Sattyikapur	-
	Subhadra	Niali	Cuttack
	Jagannatha	Gabapada	
1950	**Sudarshana**	Dalaipur	Cuttack
	Balabhadra	Kodadesha, Banamalipur	Puri
	Subhadra	Nuahat	Puri
	Jagannatha	Palunga, Kanpur	Cuttack
1969	**Sudarshana**	Nuahata, Kakatpur	Puri
	Balabhadra	Bhakarsahi, Banamalipur	Puri
	Subhadra	Kanupur, Gobindapur	Cuttack
	Jagannatha	Champajhar, Tapang	Puri
1977	**Sudarshana**	Singh Sahi, Niali	Cuttack
	Balabhadra	Bhogeswara, Adashapur	Cuttack
	Subhadra	Beraboi, Delang	Puri
	Jagannatha	Raichakradharapur,Satyabadi	Puri

1996	**Sudarshana**	Panimala, Niali	Cuttack
	Balabhadra	Ramkrushnapur, Salepur,	Cuttack
	Subhadra	Malda, Astaranga	Puri
	Jagannatha	Dadhimachhagadia	Khurda
2015	**Sudarshana**	Gadakantunia Village, Balakati	Khurda
	Balabhadra	Goddess Sarala shrine,Jhankada	Jagatsinghpur
	Subhadra	Adhanga Sasana, Biridi	Jagatsinghpur
	Jagannatha	Kharipadia, Raghunathpur	Jagatsinghpur

(Source: Shree Jagannath Temple Administration, Puri)

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